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JACKSON, MISS., June 14, 1934

VOLUME XXXVI. No. 24

Baptists Near and Far

Dr. R. B. Gunter was with Pastor Wallace Sunday at Ackerman, when the church ordained 7 new deacons.

It is said that there were 818 more enrolled in Baptist senior colleges in the South this year than last year.

On Sunday, June 3, there were 42 professions of faith and 22 additions to Lockland church, Nashville, in a meeting in which Rev. Wm. Mc-Murray of Greenville, Miss., was preaching.

The Mississippi Baptist Assembly will be held at Hattiesburg July 15-20. Begin now to make your preparation to go. Fuller announcement will be made later, and the program will be published as soon as it is in hand.

In Philadelphia, Pa., arrests for drunkenness increased from 95 in Christmas week of 1932 to 962 for the same week in 1933, that is after repeal. In Cincinnati the city hospital treated 218 cases of alcoholism in the first two months this year as against 120 in the same period last year.

Our state workers were probably never so busy as now. What with the Conference at Clinton, the District B. Y. P. U. Conventions, the District W. M. U. Conventions, the Prohibition fight, the preparation for Daily Vacation Bible Schools and the Rural Workers Institutes, there is little time for play or rest.

The Christian Century was much disappointed that the Northern Baptist Convention did not pay any attention to the group of folks that are "rethinking missions," and refused to commit harikari by abandoning the home mission enterprise. These things seem never to have crossed the Convention's mind.

Rev. R. C. Buckner has been elected superintendent of the Louisiana Baptist Children's Home. He is a grandson of Dr. R. C. Buckner so long head of the Texas Baptist Orphanage, and son of Dr. Hal Buckner its present head. He is an alumnus of the Baptist Bible Institute. Much of his earlier life was spent in the Baptist Orphanage of Texas.

President W. W. Hamilton of the B.B.I. writes: "From May 24 to June 3 it was my pleasure, along with Singer W. Plunkett Martin, to be in special meetings with Pastor John E. Marion at Cullman, Alabama. God graciously blessed these special services with a real revival and with 56 additions to the church, 39 of them for baptism. What a pleasure it is to be associated with such a faithful and consecrated pastor and with such a capable and efficient church."

Northern Baptists in Convention recently voted by a majority of 20 that their societies (or boards) should not receive special gifts for objects not included in their prepared budgets, except unsolicited gifts with the consent of the financial committee. The commission of fifteen recommended the merging of the two foreign mission societies and the two home mission societies all into one. But the Convention voted down the proposal 935 to 621. A resolution was passed asking the two home mission societies to appoint committees to work toward union; and the same for the two foreign mission societies.

ATTENTION BROTHER PASTOR: We have mailed to each pastor a postcard calling attention to the fact that the summer months are a good time to bring the Baptist Record to the attention of cur people. Most any pastor can secure at least six subscriptions while engaged in revival meetings and this is surely part of the work of "The Master." If you are not yourself receiving the paper won't you send us your subscription by return mail.

We need you and you need the information that the denominational paper will bring to you each week. Remember that the subscription price is now \$1.50 per year or \$1.00 will bring it for eight months.

Dr. A. A. Shaw, president of Denison University, was elected president of the Northern Baptist Convention for the ensuing year. And the next meeting goes to Colorado Springs, Colorado.

Forty billion dollars is said to be what the world war cost the U. S. A. beside twelve billion loaned to other nations. Measured in lives it is worse yet.

Arthur Brisbane said to be the best paid columnist in the world said on June 5: "Prohibition is gone and there is plenty of whiskey, including the most poisonous bootleg kinds, for sale everywhere."

It is charged that because any Baptist church may exercise entire freedom in the ordination of ministers, embarrassment comes to other churches. In answer to this it would seem to be sufficient to remember that no other church is under obligation to call the man simply because he is ordained. Same with deacons.

To help solve the problem of unemployed preachers and pastorless churches it is said that a "ministers' and missionaries' council" was formed by the Northern Baptist Convention to create a registry of information, to assist in establishing helpful means for the exchange and settlement of pastors and protect churches. These terms are sufficiently general and elastic to mean much or little, or nothing. The further we get away from the Lord, the more machinery it takes to keep religion going.

Instead of cutting down acreage, killing pigs and every way reducing agricultural products, we ought to have been saving the surplus for the day of famine. And now the drouth in the midwest is making it necessary for the government to provide for these sufferers. We need a Joseph in the cabinet to build store houses and fill them with grain against the lean years. Some people are complaining that there are too many Jews connected with the present administration. Maybe not too many but those we have are not like Joseph and Daniel.

Here is a suggestion to pastors which we make without intimation from anybody. One of the best preachers in Mississippi for evangelistic meetings is Dr. W. T. Lowrey of Clinton. We have heard him and know. He knows the gospel, loves the Lord and loves people. He has a rich experience. He preaches a short sermon, straight to the mark and knows how to illuminate it with suitable illustrations. If you have not arranged for help in your revival meeting you will do well to engage him.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

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CORRECTIONS

In the issue of the Baptist Record of May 31st the following churches were listed by mistake among the churches which had made no contributions to the Cooperative Program from January 1st to May 1st.

New Hebron Church, Lawrence County, pastored by Reverend B. E. Phillips. This church has sent in up to May 1st \$20.80 to the Cooperative Program and \$46.28 specials.

Bethel Church, Monroe County, pastored by Reverend M. V. Owings. This church has sent in to May 1st \$5.00 to the Cooperative Program and \$1.82 specials.

Starkville Church, Oktibbeha County, pastored by Dr. J. D. Ray. This church has paid to May 1st \$300.00 to the Budget and \$163.36 specials.

Union Church, Pearl River County, pastored by Reverend S. P. Powell has paid to May 1st \$40.68 to the Budget and \$9.75 specials.

Fernwood Church, Pike County, pastored by Dr. J. R. Carter. We have received to May 1st from this church for the Cooperative Program \$17.60 and designated \$32.00. In addition to this, the church has added five Sunday school rooms, fourteen by eighteen. These are being paid for as constructed.

Tangipahoa Church, Pike County, pastored by Reverend E. Gardner. This church has paid to May 1st \$6.16 to the Budget and \$5.00 specials.

Concord Church, Smith County, has paid \$7.00 to the Cooperative Program up to May 1st. We do not have the name of the pastor of this church.

Meridian Highland Church, Lauderdale County, pastored by Reverend J. H. Street, has paid \$51.49 to the Budget up to May 1st and \$40.71 specials.

INDIFFERENCE OR INABILITY—WHICH?

Why are Mississippi Baptists not paying their debts? Is it because of indifference, or is it because of inability? One of our Southwide Board Secretaries said some time ago that he believed Southern Baptists did not care whether they paid their debts or not. Since Mississippi Baptists are also Southern Baptists, his belief would apply to Mississippi as well as to other states He was, however, speaking of Southwide or Southern Baptist Convention debts. Are Mississippi Baptists indifferent towards paying debts of the Mississippi Baptist State Convention? If so, why? Is it because some Baptists are opposed to paying debts of any kind? Is it because Mississippi Baptists do not feel that they were responsible for making these debts? Some claim that they were not responsible for the making of them. Who did make them? Possibly more than half were made by our Baptist colleges, the trustees, the officials of the colleges. But who elects the trustees? They were elected by the

(Continued on page 5)

CAN WE HAVE A SPIRITUAL REVIVAL IN THE TWENTIETH CENTURY E. K. Cox, D. D., Gloster, Miss.

There are those calling themselves Christians by whom such a thing is not deemed possible, and by some of them not even desirable. It might be well to think for a little while about what we mean by a spiritual revival. To some folk it might mean one thing and to others something quite different. I shall endeavor to interpret its meaning in accord with the spirit and teachings of Baptists, especially those of our own Convention.

We mean by a revival a renewed and more intense interest in spiritual things; such a quickening of the inner lives of our people as will bring about a deeper and wider concern about the holy verities of our faith. I am using the word spiritual in the New Testament meaning of the word; the things of the regenerate life which pertain to the vital experiences of the renewed nature. A revival has come to mean to us an arousing of thought and action with reference to the things of the spirit. It deals with the souls of men and their personal contacts with Jesus Christ and through Him with the Father. It is a time when the things of eternity loom large in our thinking; when prayer becomes more urgent, and our solicitude as to our own eternal welfare and that of others comes to have a larger place in our lives. To many Christians a revival is a time of repentance and fuller dedication of life to holy things. It means praying Christians, zealous churches, repenting sinners and the joy that comes down from heaven over returning prodigals. There have been great revival periods in the history of Christianity when the churches moved forward, great numbers of the lost were saved, mighty evils were overthrown, and vast enterprises in the life of the kingdom were inaugurated.

Let us study a bit more fully some of the things which go to make up a revival and without which it cannot be.

1. A more fitting and vivid appreciation of the great everlastings of our holy religion. Such facts as God, His love, His mercy, His justice, the great doctrines of sin, atonement, reconciliation, repentance, faith, forgiveness, the new birth, judgment, heaven, hell, and true Christly living in this present world.

When these things have a large place in the thinking and doing of God's people we have a revival.

2. It means such a quickening of the spiritual nature as will make us conscious of our failures and faults, and bring about repentance and confession upon our part. These have been basal elements of every revival and one which does not include these things is not worth talking about.

3. A revival brings about deeper devotion, holier living, more complete unworldliness, greater loyalty in Christian service, and more consecrated labor for the good of humanity. When folk are not happier, less selfish, more kindly, and more sincere in facing all the problems of life in the spirit of the Christ of the cross, there has been a revival. It means more serious interest manifested in the lost and more strenuous efforts made for their salvation. These labors result in numerous conversions, great ingatherings and rapid kingdom growth.

4. A revival illumines our thinking, gives us the true perspective and right vision of the great facts of the spiritual world. One genuine, heart-searching, prayerful, penetential revival will do more to strengthen faith, and dispel the doubts that paralyze the power of the church than all the arguments ever made and all the books ever written. Doubt and skepticism cannot live in its atmosphere. A revival does not argue, it demonstates, it does not debate with unbelief it burns it up. Such an awakening will do more to settle the vexing problems that puzzle the present world than all the international conferences and new deals that men can originate. These are some of the things which a revival will do and

all revivals in their essential nature are alike. From the revival led by Samuel, the first recorded in the Scriptures, all the way till this hour these things have been primal and fundamental. God's people always have, and from very nature of things always must travel the same path when they seek anew the presence and favor of God. The outward manifestations may vary, yet the highway into the holy experiences of which I speak are just the same to a man of the twentieth century who lives in a great apartment house, does business in a towering skyscraper, and rides 150 miles per hour in an aeroplane, as it was to an ancient Hebrew who lived in a tent, plowed with an ox team, and rode twenty miles per day upon a donkey. Just keep in mind that human nature has not changed, that sin is just as vile and bears the same deadly fruits, while God and His everlasting moral requirements are unaltered. The identical waves of evil beat against modern life that pulled down the greatness of Thebes and Karnak, hid Nineveh and Babylon beneath the detritus of the Euphrates and sent the grind and gride of the Barbarian sandal under the power of the Panthenon, and the grace of the Parthenon. We repent and are forgiven of our sins exactly as when David poured forth his penitence in the strains of the 51st Psalm, or Peter sobbed out his heart in the darkness after denying his Lord,

"Still stands Thine ancient sacrifice,

An humble and a contrite heart."

II. There are those who say that a revival of this character cannot be in our day, and I will mention briefly some of the reasons alleged.

1. They tell us that the world has changed and we have outgrown the things which belonged to the simpler and less enlightened age. I have already referred to the fact that human nature is unaltered, that sin is the same, that our God is from everlasting to everlasting and His methods of dealing with us are still according to the eternal principles of righteousness. Such talk is evidence of superficial thinking and shows marked failure to apprehend great spiritual truth.

2. We are sapiently informed that we live in an age of scientific thought and that people will not be moved by anything out of harmony with modern modes of thinking. Now I am frank to say that a revival cannot be put into a test tube or a crucible, that it cannot be scrutinized with a microscope nor analyzeed in a laboratory; but I most emphatically deny that it is out of accord with the laws of human personality and the living facts of spiritual experience. However we may well ask the question, can this cold, calculating, investigating century be made to know the warmth, the fervor, the emotions, and the ecstacy of a great revival?

3. It is a machine age, never before have mechanical contrivances played such part in human life. Our ears are confused by the rumble of shafts and wheels, the whirring of spindles and the roar of mighty furnaces. We are deafened by the clang of hammers, the screams of eching sirens, and the tooting of countless motor horns, while radios and jazz bands with their crooners and cheap orchestras add to the pandemonium.

Now a revival calls for serious thinking, for quiet meditation, for talking with God in the holy stillness behind the closed door. Some will tell you that revivals are crude, noisy, emotional, with nothing intellectual about them. The very opposite is true; real revivals are the result of the most intense thinking, and prolonged reflection. Their birthplace is the sacred quiet of the closet where God's children come in touch with Him.

After the revival comes and our weak human nature has to do with the mighty tides of power unloosed, there will be overflows and splashings and some confusion and disorder, but these arise from our finite limitations and not from the real things of the revival.

4. This is a pleasure mad age, a period of sensual indulgence, an era, when sins formerly forced by public opinion to hide in the cess pools

and sewers have crawled out and brought with them the effluvium of their filth. It is the day of the crude and the nude, the vulgar vaudeville and the cheap sex movie, where lust is exalted, and where modesty and virtue are made the butt of the ribald jest. Yes, the day of the jazz dance and the wild jamboree where uncounted church members vie with worldlings in social gambling, cock-tails, and petting parties. The plain virtues which were the strength of other generations_are targets for the gibes of cheap writers who poke fun at religion, ignore all conventionalities, undertake to revoke the ten commandments, and clamor for a return to the morals of the beast and the jungle that the way may be made easy for the indulgence of the lusts of the flesh. Yes, it is a century when a radio crooner of cheaply suggestive songs commands a higher renumeration than a U.S. Senator, and a Hollywood actress displaying a shapely form gets a bigger income than a corporation executive or the president of a great republic.

5. An epoch of wild confusion and disorder. Kingdoms changing, rulers trembling, dictatorships replacing democracies, and chaos threatening all. An hour when red Bolshevism crying: "No church, no Bible, no God," lifts its ugly face upon every horrizon and endangers all the treasures of the past. The realms of finance are bewildered; on every hand are crumbling credits, unpaid debts, nations and institutions bankrupt, or threatened with bankruptcy.

6. There is confusion worse confounded in the fields of philosophy, which dazes the average man and perplexes the student. In the departments of Psychology many of our great universities are dominated by Behaviourism which does not teach men to behave, and finds no more place for morals and religion in human beings than in the chemical reactions of material elements.

7. A century of wily and varied skepticism which shifts from the blatant anti-God propaganda of Communism, the cold negations of the material scientist who believes only in the revelations of his laboratory, the refined insouciant godlessness of class rooms where brilliant professors ignore spiritual forges and build systems of life without God, as cold and beautiful as arctic icebergs, all the way to preachers who prate beautifully about ethics and merely human virtues, while they disregard the supernatural, deny the deity of Christ, are silent about outraged sanctions, shudder at the thought of blood atonement, and would put out the fires of hell and blight the hope of the empty tomb.

8. A lawless day. The time of the racketeer and the master criminal, when great states confess their impotence to punish, and mighty governments are at hand grips with organized bandirty and defiant crime. There is not enough moral vigor in law to give it the virility that makes it feared and respected. The conscience of society has failed; there is lack of righteous indignation against beastial and revolting crime The situation is not social nor political, but moral and religious. We are lacking in the keen spiritual perception that is hurt and resentful against abhorrent crime. This spirit has restored the perdition spawned liquor traffic to lawful respectability in America, and is tolerating gambling and other forms of dishonesty as no day for a generation.

Now can a century like this be made to listen to the voice of God, to see the unseen, be moved by the prayers of agonizing saints, enthused by the power of the Holy Spirit, and made to hear the songs of the newly born?

My unhesitating answer is, YES, it is possible. A revival is possible in any age and under all conditions. God has never yet asked the devil when He might revive His work and give victory to His people. The advancement of His Kingdom has passed through days just as dark and withstood onslaughts of the Satanic forces just as threatening as those which oppose us. One of our weaknesses is that we forget the lessons which the history of God's work strives to teach us.

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CHARLES E. MADDRY, Executive Secretary

INABELLE C. COLEMAN, Editorial Secretary

FIFTEEN NEW MISSIONARIES DEDICATED

On Wednesday morning, May 16, 1934, at the closing of the annual meeting of Woman's Missionary Union, auxiliary to the Southern Baptist Convention, in Broadway Baptist Church, Fort Worth, Texas, the dedication of the eight new missionaries, whose going forth to foreign fields is being made possible by the Lottie Moon Christmas Offering, was a service never to be forgotten by those who witnessed the consecration and heard the loving and great prayer of Dr. Charles E. Maddry, as he called by name all fifteen of the new missionaries who are soon to go out to fill the vacant place of missionaries who have fallen out during the past hard and difficult years. Remembering the weary ones on the fields to whom these young people will soon go, and dedicating all of the potentialities of these young volunteers, the executive secretary broke the hearts of the congregation with his petitions so fervent and intimate that the Spirit of the living God prevailed indeed.

Foreign Mission night, May 18, of the Southern Baptist Convention witnessed a similar service. Fifty-old and new missionaries were presented to the Convention. Several brought brief greetings or spoke of the joy of their service.

Mrs. B. L. Lockett of Africa brought the main address of the evening. And Dr. Fred F. Brown presented them to the throne of God in appealing prayer in their behalf.

The fifty missionaries taking part in this great service were:

Africa—On Furlough: Mr. and Mrs. W. H. Carson, Mrs. B. L. Lockett, Mrs. L. M. Duval. Former: Dr. and Mrs. George Sadler, Miss Nannie David, Mr. and Mrs. J. S. Richardson: New: Dr. and Mrs. Leonard Long, Miss Elizabeth Routh, Miss Kathleen Manley, Dr. J. Christopher Poole, Miss Ruth Walden.

Brazil—On Furlough: Mr. and Mrs. J. R. Allen, Mr. and Mrs. A. H. Zimmerman, Miss Bertha Hunt, Mr. F. W. Taylor, Mr. and Mrs. L. L. Johnson. New: Mr. and Mrs. R. Elton Johnson.

China—On Furlough: Mrs. A. Y. Napier, Mrs. John W. Lowe, Miss Blanche Rose Walker, Mrs. Robert E. Beddoe, Dr. Jeannette Beall, Miss Ola Lea, Miss Reba Stewart, Mr. and Mrs. J. E. Jackson. New: Miss Elizabeth Hale, Miss Helen Yates. Reappointed: Dr. and Mrs. S. Emmett Ayers.

Mexico—Mr. J. H. Benson, Mr. and Mrs. E. J. Gregory, Mr. and Mrs. C. W. Branch, Dr. C. L. Neal, Dr. W. F. Hatchell, Dr. G. H. Lacy.

Japan-New: Dr. W. Maxfield Garrott, Mr. and Mrs. S. Herman Ray.

Europe-Former: Mr. V. L. David.

NEW BOOKLET FREE

The Foreign Mission Board is pleased to announce that the Home Mission Board has collaborated with the Foreign Mission Board in the preparation of a new free tract entitled "Church-Schools of Missions and Catalogue of Mission Study Literature." The title is indicative of the contents of this little booklet that is free merely for the asking.

POSTAGE DOUBLED

"Dear Friends: My delay in saying 'thank you' to the many who remembered me at Christmastime, and others to whom I owe letters, was due to the usual difficulties: little time and many occupations. I had planned to wait until April to write, hoping to include Convention news, but foreign postage is to be doubled on April 1, so

I must hurry my letter off."—Minnie D. McIlroy, Buenos Aires, Argentina.

TO EUROPE AND PALESTINE

Dr. Chares E. Maddry, Executive Secretary of the Foreign Mission Board, and Mrs. Maddry, are planning to sail on June 14 from Norfolk, Virginia, on the Mercantile Line for Havre, France. They expect to visit all of Southern Baptists' missions in Europe, Palestine and Syria.

FINANCIAL HIGH-LIGHTS

The percentage of increase in budget receipts for the first four months of 1934 over the same period in 1933 is 25.49 per cent. The increase in Cooperative Program receipts for the same period is \$26,500. The increase in designated gifts is \$28,000. And the gross increase for this same period is \$94,000. The increase in the Lottie Moon Christmas Offering to foreign missions for 1934 over the offering of 1933 is \$46,000. From the Hundred Thousand Club the Foreign Mission Board has received \$52,000 to date. The grand total of receipts of the Foreign Mission Board for April 1934 exceeds those of April 1933 by \$22,0052, or an increase of 21 per cent.

MEDICAL SIDELIGHTS IN AFRICA

There is much blindness here caused by Trachema, Cataracts, Venereal Disease and Smallpox. They are all aggravated and made totally and hopelessly blind by native medicine. The favorite native eye medicine is caustic lye made from soap obtained from wood ashes. The lye leaves an opaque scar over the pupil and nothing can heal the blindness. Mohammendan doctors stick a hot needle into the eye and cut cararact lenses loose, but can't remove them. Infection usually destroys sight. The mildest native eye medicine is the juice of green lemons and limes. Most of the above can be cured by cleanliness and medicine before native medicines are used. Pterygium can be transplanted. Cataracts can be removed and very strong glass lenses give fairly good sight. The native doctors charge all they can get. Blind patients have told us they paid the native medicine men £50, £24, £20, and so on down the list. We could have cured most of them for £2 or at least £5.-J. C. Anders, M.D., Ogbomoso, Africa.

DAILY VACATION BIBLE SCHOOL

Perhaps the fact that we began our D. V. B. S. in Chacarita District on December 13 accounted for their being the worse children I ever tried to manage (but I believe it was their environment), but I shall have to admit also that they were just about the smartest D. V. B. S. I've had. We gave New Testaments to all who could read and, through the sword drill, a fine group received a real introduction to the use of the Bible and took part in a sword drill demonstration the night of the program. The display of manual training was especially good as a competent young man helped the boys. This is the first year we have charged a small fee (to the children who could pay), which they gladly paid and the money collected, together with fifteen pesos received from the W. M. U. Fund, made it possible to puy more necessary materials, pay car fare for one of our helpers, and also make it possible to buy more necessary materials, pay on the trip to the beach .- Minnie D. McIlroy, Buenos Aires, Argentina.

NEW ALBUM OFF PRESS

Miss Mary M. Hunter, manager of Book De-

partment of the Foreign Mission Board, announces that the new album containing the pictures and sketches of the 394 active foreign missionaries of Southern Baptists is off the press. Dr. Charles E. Maddry, Executive Secretary of the Board, has written an interesting and appealing foreword to this new and attractive green volume, and Miss Hunter has brought it up to the last minute with new pictures, added facts to the life sketches, and with the pictures of the 15 new missionaries recently appointed and dedicated at the annual meeting of the Southern Baptist Convention in Fort Worth, Texas, on May 18, 1934.

STATION IHHA, SHANGHAI, CHINA

Have you heard us in America? Shanghai has a Christian radio broadcasting station, maintained by Christian business men (both Chinese and foreign) and missionaries. For several hours each day it is on the air, broadcasting in Chinese, sermons, hymns, home talks, children's stories, etc. Every Tuesday evening the University of Shanghai is responsible for an hour's worship service. The first half hour is musical, in charge of the church choir, and the second half hour a talk is given on a religious subject by some member of the faculty.

Reports of these talks being heard have been received not only from Shanghai listeners, but from other cities, such as Mingoo, Soochow, and even more remote places. Receiving sets are manufactured fairly cheaply by Chinese companies, and the growth of the radio audience is amazing. Requests have been received to have many of the talks given by the faculty printed, so it is announced each evening after our broadcast that a printed copy of the talk may be secured from the University.—Mrs. J. B. Hipps, Shanghai, China.

ON WORLD ALLIANCE PROGRAM

Dr. Charles E. Maddry, Executive Secretary of the Foreign Mission Board, has accepted an invitation to address the Baptist World Alliance which convenes in Berlin, Germany, on August 4. Dr. Maddry's message will deal with The Great Commission.

FINE MISSIONARY SPIRIT

I believe that you will find that the missionaries will go the limit in trying to carry on the work without the necessary funds and will accept in a spirit of loyalty all cuts that are necessary. We love this work better than our own lives and we are doing our very best to carry on.—L. M. Bratcher, Rio, Brazil,

FOREIGN MISSION BOARD, S. B. C. REPORT OF TREASURER MAY 1934

The Cooperative Program Designated Receipts	4 209 24
Debt Account	19 948 19
Lottie Moon Offering	46.08
Miscellaneous Income	

Editorials

THE EVANGELISTIC CONFERENCE

The meeting of brethren from over the state is now in progress in Clinton while this is written and will be through Friday afternoon. The first day, Monday, showed a surprisingly good attendance, and they were there from the counties bordering on Tennessee and from the Gulfcoast. After a simple devotional service Dr. J. E. Byrd introduced Dr. M. E. Dodd who brought a great message on "Follow me and I will make you fishers of men."

Dr. Dodd had come 225 miles in a car from Shreveport since four o'clock in the morning and before he was through showed the strain under which he has been laboring. But he brought a great message. He held up evangelism as the primary concern of Christians. He showed vividly how saving souls is like going a-fishing. We are to be celestial matchmakers, and fight against spiritual race suicide.

He spoke of 700 churches in the Southern Baptist Convention which had no baptisms last year. He said we are to be good salesmen as we have the best merchandise on earth. Get these four steps in soul-winning: proper outlook, getting attention, getting the interest, and getting them to sign-up. We are selling the best insurance on earth.

He spoke of going to a big public library and asking for a book on fishing. The librarian sent him to the department of fine arts. There are several ways of fishing. By all ways we are to take them alive. He warned against sinking the ship by taking in a great haul. Preachers of the Southern Baptist Convention averaged baptizing only nine each last year. They are busy about too many other things. All reforms wait on evangelism, and all philanthropy. Putting the emphasis here will help to solve our many problems.

In the afternoon Dr. M. O. Patterson of Mississippi College had charge of the Bible Hour, and discussed scriptural revival, reading a verse from the Psalms and one from Habakkuk. "Wilt thou not revive us again that thy people may rejoice in thee" and "Revive thy work Lord in the midst of the years." A genuine revival will bring a deepened sense of sin. It will bring great rejoicing. It will save sinners. Dr. Patterson then led the open forum which turned mostly on the matter of discipline in our churches. The interest rose until it was difficult to bring the afternoon meeting to a close.

Dr. Patterson announced that he would on Tuesday, Wednesday and Thursday speak on The Sermon for a Revival, Prayer in Revival, The Spirit of God in a Revival and Preparation for a Revival.

On Monday night Dr. Gunter spoke on the Plan and Purpose of the Evangelistic Campaign. He said the pastors must call the people to prayer for the empowering of the Holy Spirit. A census must be taken of the field to know what are its needs and possibilities. Organize groups of workers, train them in soul-winning and seek their dedication to the task. Let whole associations be enlisted. Distribute religious tracts. A revival will awaken concern for the lost. If we ate concerned, a way will be found to do it. In his own case he was instrumental in leading two others to Christ the day he was saved and before he joined the church. We will learn that men are more valuable than hogs, oxen, sheep and horses. If men had realized this the Eighteenth Amendment would never have been repealed. Above all our work must be for Christ's sage, because he loved men.

Dr. E. K. Cox of Gloster spoke on the Theological Background of a Revival," a most practical and helpful address. He said that it is good to know that men are awaking to the importance of evangelism. Our religion is founded on great truths. There was never a revival which did not

begin with emphasis on some great Bible truth. Every evangelist ought to be a theologian in the proper sense. He must know God. He must know God's word and believe it with all his heart. Tell me a man's definition of sin and I will tell you his whole theology. He must know the atonement. He must preach repentance and faith as the sole condition of salvation. Tell the people they must be born again. A preacher ought to preach under the shadow of judgment. Heaven and hell must be realities to him. The speaker spoke of his personal longing for a revival, born of an agonizing ense of the need of God.

HUNGER AND HOPE

A physician with many years of practice said to me a few days ago, "I have never seen a patient who was hunghy that didn't get well." When there is hunger there is life and hope. The vital organs are functioning and are able to respond to help offered. The most difficult cases to treat are those where appetite is lacking. And effort must be made to awaken desire on the part of the patient. And what is here said of hunger, applies also to thirst. Thirst is the natural and normal desire of a healthy body which has been for a time deprived of its legitimate satisfaction.

What is true of the body can also be said of the soul. Jesus said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." But we are going back now to the forty-second Psalm for our lesson of Hunger and Hope. The psalmist is in a period of spiritual drouth. He is suffering from lack of present experience of fellowship with God, His comforting presence and His power for sustaining the soul. He compares himself to a deer chased over the dry hills by the dogs and making its way to the stream: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God."

A soul that has once been made alive by, and rejoiced in the fellowship of God, can never be satisfied with the drouth stricken hills of sin and indifference. Some of us know what it is to ache in spirit when God seems to have withdrawn from us. David expressed it thus: "My soul thirsteth for thee; my flesh longeth for thee, in a dry and weary land where no water is." Again, "My bones are burnt as an hearth." The Spirit of God is often likened to a refreshing stream, to a fountain of living water.

Our own spiritual drouth is aggravated by the unspiritual and hostile conditions around us. Perhaps our own spiritual drouth has caused the untoward religious conditions around us. Opposition to religion becomes more outspoken. Resistance to righteousness becomes more impudent. The Psalmist says, "My tears have been my food day and night, while they continually say unto me, Where is thy God." For the sake of others, for the sake of a sin soaked and hostile world, our souls should cry out for God. The taunts of others, their open criticism should make us the more eager for restored fellowship with God.

Our hope and faith are sustained by the memory of the spiritual joys which have been ours in the past. The recollection of them is a permanent possession and inspiration. It can never be blotted out. Again we read, "These things I remember and pour out my soul within me, how I went with the throng, and led them to the house of God, with the voice of joy and praise, a multitude keeping holy day. A revival is bringing back all the blessed experiences of the past and making them a present reality. What has been can be again. And all the spiritual joys of the past ought to stimulate our faith and enable us to say, "Hope thou in God; for I shall yet praise him for the help of his countenance."

Our faces should be to the sunrise of a new day of spiritual power and refreshing. Past experiences and present needs combine to urge us to prayer and fill us with hope.

Pastor J. P. Kirkland of New Albany plans to go to the Baptist World Alliance, sailing in July.

Green's Creek church will hold their annual revival meeting beginning July 15 and continue two weeks. A. R. Adams of Petal will preach.

At the request of the church Pastor B. W. Walker will continue his pastorate at Hollandale, where he has established himself in the affections of the people.

The transportation committee of the Southern Baptist Convention recommends the I. C. Ry. for those going to New York on their way to the Baptist World Alliance.

The annual revival meeting at Magee begins June 24, Pastor Ferrell will have to assist him W. A. Greene as preacher and Joe Canzoneri as song leader.

Plans for sailing for the Baptist World Alliance had to be changed. Instead of going on the Steamship Berlin, messengers will go on the Europa, a larger vessel. For those engaging passage after this the charge will be slightly higher. All delegates must have certificates of appointment from Dr. Hight C. Moore of Nashville. There is no time to lose in getting passports, visas, etc.

The following telegram came Monday morning from Dr. I. J. Van Ness: It is with most profound personal as well as official grief that the sudden death of Dr. J. T. McGlothin is announced. He left the office at the regular hour on Saturday and died a few hours later. The services he rendered the Board was of great value to the Board and the cause. To me personally he was everything that was helpful and loving. His death is a loss to the denomination and to a host of friends a great bereavement.

A deacen from Jackson was recently in one of the oldest and biggest hotels in New Orleans, and says that he saw more drunken women in the lobby of the hotel than he had seen in all the years of his life. In front of the hotel one woman reeled and fell in the gutter and her seven year old daughter was trying to pull her out; another smaller daughter was crying on the curb. And yet some people tell you that the 18th Amendment was repealed to secure temperance. This country has never seen such disgraceful conditions as now prevail.

Elsewhere is published a telegram from Dr. I. J. Van Ness of Nashville bringing the sad news of the death of Dr. J. T. McGlothlin. This brings a shock to all our Baptist people. Dr. McGlothlin has been for about two years Business Manager of the Sunday School Board, relieving Dr. Van Ness of this part of his work. He had been for some years a pastor in Alabama, but was a native of Tennessee. He was a brother of Dr. W. J. McGlothlin, president of the Southern Baptist Convention and of Furman University. His death was evidently sudden and unexpected. The world has suffered heavy toll in the loss of great leaders in the last few years. The strain of modern life has snapped many a silver cord. Our denominational leaders are carrying heavy loads and should have the prayerful support of all the people.

TO SUNDAY SCHOOL SUPERINTENDENTS

Brother Superintendent, won't you write for copies of our dialogue "Light On A Great Service" and utilize it at one of your regular Sunday school sessions any time between the first of July and the first of October? Remember these three months have been designated by the Southern Baptist Convention as the time for special emphasis on the work of the Relief and Annuity Board. The use of this dialogue will be very helpful in promoting the work of ministerial relief and annuities. Our people need information and inspiration; will you not help give it to them?

Thomas J. Watts, Executive Secretary,
The Relief and Annuity Board of the
Southern Baptist Convention,
2002 Tower Petroleum Building,
Dallas, Texas.

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(Continued from page 1)

State Convention, and the State Convention is responsible for the action of its agencies. But how is the Convention constituted? It is composed of messengers from the Baptist churches of Mississippi, every church being entitled to at least one messenger. Then the churches make up the Convention, and indirectly the action of the Convention is the action of the churches who elect the messengers who make up the Convention. The churches, therefore, cannot claim immunity from the debts of the Convention. Neither can the individual members of the claim immunity, for the individual churches members make up the churches which select the messengers who compose the Convention which elects the trustees of the colleges who are presided over by the officers elected by the board of trustees. It is then true both legally and morally that the churches are responsible for these financial obligations.

It follows then that if the churches are indifferent towards their financial obligations, that the unsaved people whom the churches have been commissioned to win will be indifferent towards the appeal of the churches. John the Baptist, when preparing the way for the coming of the Lord, demanded honesty from man to man. This was necessary in order to make the paths straight for the Lord. The condemnation upon the unjust steward was for holding back that which belonged to his lord. Mississippi Baptists are holding back that which belongs to their creditors who trusted them by buying their bonds in order that they (Mississippi Baptists) might pay their obligations to other creditors.

But some may claim that Mississippi Baptists are not indifferent, but that they are simply financially unable to meet their obligations. This is doubtless true of many individual Baptists, but there is evidence to prove that it is not true of all. The mounting statistics from the State Tax Commissioner indicate that Mississippians spent more money last year than they spent year before last, and that they are spending more this year than they spent last year. These reports serve as a true index to our expenditures.

But some may claim that the money expended goes for absolute necessities. The statistics are, however, to the contrary. The reports of the State Tax Commissioner show large sums spent for non-essentials. The statistician of the Southern Baptist Convention also makes it clear that the amount spent by Southern Baptists for non-essentials would pay our debts, both State and Southwide in much less than one year.

Then if the evidence is conclusive to prove that our failure to pay our financial obligations is not due to financial inability, it must come back to indifference on the part of at least some of our constituency. But it is hardly believable that all are indifferent. The very fact that a small percentage of the church membership responds when the appeal is made is evidence that others would respond were the appeal made in all the churches. But the fact that the appeal is not made in all the churches is proof of somebody's indifference, for surely there is someone in each church (at least the pastor) who knows of our past due obligations.

It is, therefore, evident that our consciences need resensitizing. The dust and cobwebs of indifference need clearing away. We need to stand before the mirror of divine Justice consciences exposed until we become convicted of our sin of indifference, of our dishonesty and lethargy. We should be ashamed to appeal to the unsaved man to accept our religion until our religion makes us honest with our creditors. When this takes place, the Holy Spirit will become more effective in convicting the world of sin and of righteousness and of the judgment to come because of the character of the agents through whom He will operate.

--0---SOUTHERN BAPTIST EXECUTIVE COMMIT-TEE MAY RECEIPTS

The Cooperative receipts of the above named

Committee for the month of May amounted to trines, in order to be baptized. Two were baptiz-\$54,698.05. The designated receipts amounted to \$66,352.50, or a total of \$121,050.55. The One Hundred Thousand Club receipts, included in the above, amounted to \$17,277.33. Of this amount, \$121,050.55, Mississippi Baptists gave for the Cooperative Program work \$3,855.93. The same amount was given to the Cooperative work within the State. Then Mississippi sent to this same Executive Committee in designated gifts \$5,-525.17, or a total to the Southern Baptist Executive Committee of \$9,381.10. Only three other states: namely, Texas, Kentucky, North Carolina sent more than did Mississippi.

But this, a little more than \$9,000.00 for Southwide work, plus the amount contributed for State work, did not amount to more than \$20,000.00 for 236,000 white Baptists, which is less than four cents per member for the month for the work away from the local church; that is State, Home and Foreign Missions, Christian Education, Hospitals, Orphanages and Aged Ministers. When you eliminate about 900 churches, which gave nothing, the per capita gifts will increase of course. What we are striving for is to enlist every church. A little later we shall publish again the names of those which have made no contribution to the Cooperative work this year. The list will be smaller than it was when last published, due to the fact that quite a number have contributed since the first of May.

--0-TOTAL RECEIPTS FROM JANUARY 1ST TO JUNE 1ST

Following are the total amounts received for the Cooperative Program and for designated gifts from January 1st to June 1st. Note comparison between amounts given for State work and for Southwide work.

Southwide work: \$16.833.28 Budget \$20,092.24 Designated

\$36,925.52 State work: \$16,833.28 Budget \$ 3,980.32 Designated

\$20,813.60

-BR-GREAT CONVENTION

For thirty-two years I have been attending the Conventions, and the one we had in Fort Worth, this year was the greatest ever.

Greatest in attendance, in Spirit, in reports. in speeches. The Home and Foreign Missions nights were the best ever, just think of 26 new missionaries appointed in the Home Fields, and 15 in the Foreign Fields, what a happy day for all. God was pleased with the whole works I think, then came Dr. Tripp, with his wonderful report on the One Hundred Thousand Club; what an hour it was to us all! We are looking upward, and going on with His blessed work. Thanks to Dr. Lee of Memphis, Tenn., who arranged this program for the Convention, and we thank our our Dr. W. E. Lee of Como, for his report of the meetings of the Convention, which came out in the Baptist Record, no better could have been written.

May our Father give us the greatest year's work of our lives is my prayer.

Yours for victory,

Itta Bena, Miss.

BR-GLAD TIDINGS FROM BRAZIL

Yesterday, Sunday, April 29, was one of the happiest days we have ever spent in our ten years of work in Brazil. At least seven hundred people heard the gospel from our own lips, Saturday night and Sunday. It was our privilege to conduct eleven services Saturday night and Sunday. That is, two of the services were on Saturday night and nine services were conducted on Sunday. Six or more people asked for the privilege of studying more carefully our doc-

ed last Wednesday night, after the service. Others are waiting baptism. Several candidates are waiting for baptism across the river from the city. Dr. Bagby is pastor of the church over there. The work is getting along marveously

People are being turned away from our services every Sunday night here in the city. The little church which was ready to disband and close its doors is having to enlarge its quarters. We thank God for His marvelous blessings. Pray for the lost of Brazil.

Harley Smith.

-BR-W. M. U. DEPARTMENT

(Continued from page 8)

the message of sin and the Saviour. When the truck was pushed off by the villagers we praised God for the stop even though during the delay the ground had thawed and the sticking began. The starting was always more difficult than the day before and the car did not smell at all American but having trusted that day's journey to Him who calls things that are not as though they were, I did not feel like fearing an explosion. At one time the stop was in a village in a deep cut and the villagers pushed until they were exhausted while the young officer paced back and forth on the bank waving that revolver and they knew not to quit. From twelve to two P. M. we were stuck in sight of the home of the Kweiteh missionalies when it was still before breakfast with us, but we dare not leave that truck to go ask for food for it might maybe start, and we still five miles from the railway and the train due at five. And start it did and we got there and when the train came we had been to an inn and had some food and gotten the first layer of mud brushed off. Our arrival there had been so timed that we met a Christian officer and his wife who were away from home, church, and all Christian acquaintances, and while they were keeping up their family worship it had no "flavor" because they were living defeated lives. Mr. Dye was able to encourage and help them. Pray the many scattered over this land in similiar circumstances who must stand alone.

The cold train travelled with the speed and smootheness of a freight and the hard benches were too high, but what a relief not to have to get out and push! About midnight we were at Shuchow again and since the train north was due at seven A. M. Mr. Dye didn't think it worth the money to go to an inn, but to me the shorter the time the more precious the rest, so we chose the best one advertised. Yes, one for thirty cents a room with iron beds and springs, and so they were but with no mattresses, and the quilts ten cents a piece extra. But it was "Beauty Rest" compared with the night before. The next evening at six we reached home too tired to hold our heads up any longer but grateful beyond words for all that had befallen us. We could praise Him even for the difficulties of the two day auto trip of forty miles for the Lord had through us displayed some of the commodities of heaven and perhaps those who travelled with us would have been convinced of His Divine presence in no other way. If when you get to heaven you find them there you will rejoice over having had a share in keeping me here and see the results of the prayers which you send up in my behalf.

When I had eaten and retired Miss Franks sat on my bedside and read to me some of the thirty letters from you, some of which gifts enclosed. When one from a neice telling of conversion was read I was so happy that I forgot being tired and went to sleep. Indeed, it is a great life, with no place for monotony or routine when one is a venture of faith.

Trusting that your days are being filled with as many tokens of His loving kindness, I am

Yours in our Lord's sufficient grace, Bertha Smith.

CAN WE HAVE A SPIRITUAL REVIVAL IN THE TWENTIETH CENTURY

(Continued from page 2)

1. That history says yes. Sin has changed little in the story of our race; the student of those things is struck by the sameness of the methods of opposition and the similarity of the modes of attack. There is little that is original in the unbelief of our day and nothing new in its deviltry. All of God's promises are contingent upon the attitude of His people, and there is not the slightest intimation in His Word that any emergency might arise that would be too much for our leader. Neither His message nor the Holy Spirit have lost their power. The gospel has been for all the centuries and still is, the dynamite of God, and the Holy Spirit is just as wise to guide and mighty to convict and regenerate as He was at Pentecost, or when Paul and his little company challenged the degeneracy of Rome, and the subtle scholasticism of Greece. Any sort of assumption that this century is beyond the power of the gospel and the Holy Spirit disparages both of them. Our colleges may prove impotent, ritualism a ghastly farce, and the modernist not know what we are talking about, but the gospel of the crucified Christ given in a crucified way, by those who live in its spirit will give a revival in any age, till Jesus comes again. To question the adequacy of the equipment that He has furnished is a mark of feeble faith in the basal teachings of the gospel. To doubt that it can be done, is I repeat, to lose the lesson of the working of God in past history. What illuminated the dark ages, broke the power of a corrupt ecclesiasticism and ushered in a new day of life and freedom? By what means was the pall of godlessness that shadowed colonial America driven away? Who came in the hour when vital religion was dying in Great Britain and lighted the fires of the Wesleyan revival? From what source emanated the marvelous awakening of 1800 that consumed in its heavenly combustion the almost universal blight of infidelity, revolutionized the most godless age that has cursed America, and set the feet of the young nation on the highway to greatness? It was the living Christ working through His quickening gospel empowered by the enduing Spirit.

2. These resources are still adequate. We have not come to a day which He did not foresee. The difficulties of the twentieth century are not too much for Him who is the Lord of all the centuries. The dynamite of God has not lost its power to batter down and pulverize the opposition of evil; the passing millenniums have not rendered the Holy Spirit effete, neither has Satanic ingenuity devised problems before which He is weak and impotent. All the past working of God cries aloud of power which has met every exigency and will not fail us now. The truth is that His people have never fully called upon the provisions which He has furnished to deal with all the necessities that may confront us. None of His promises have a qualifying clause which exempts the twentieth century from their fulfillment. His age-long revival pledge: "If My people which are called by My name shall humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and will heal their land" stands like a rainbow of promise upon the horizon of every century. There is not the slightest scintilla of intimation that the legions of evil might be too strong, or the devil too powerfully intrenched for God to fulfill His promise. The emphasis is upon humility and the God-hunger upon our part. The glorious truth is that all the hosts of darkness and all the Gibraltars of sin are not even mentioned in this timeless word of our God, When God has men and women who know how to pray, when in humble search for His face their sins are forsaken other things simply do not count.

(Continued on page 11)

WHAT THE GARDEN MEANT TO MR. SPURGEON

By Rev. A. Cunningham-Burley Putney Central Church, Lendon, Eng.

I have long had a mind to visit Kelvedon and to see the place where Spurgeon was born. A few weeks ago this wish was gratified and we found ourselves standing in the tiny sun-burnt garden belonging to the cottage where Spurgeon first saw the light. Although the growths are scanty and the garden plot somewhat neglected, we managed to carry away a couple of Michaelmas daisy roots together with a suggestion for this present article:—the part that gardens played in the mind and ministry of Mr. Spurgeon.

Many years ago, the irrepressible Mr. Stead drew public attention to the striking contrast that existed between Henry Ward Beecher and Charles Haddon Spurgeon. Both men, as preachers, were head and shoulders above all their compeers, but both represented two opposite types of thought. Spurgeon was the embodiment of religious conservation, while Beecher, was the mouthpiece of the modern spirit. Because of this fundamental divergence, the cleavage between them was accentuated rather than modified with the passing of the years.

Yet there was one thing that united them in delightful agreement. They both confessed to a passionate love of gardens and of growing things. Spurgeon had his flower-beds at Clapham and Norwood. Beecher had his garden-farm at Peekskill and both were ready to admit that the garden helped them tremendously, in body, mind and spirit. Better still, they allowed themselves to be photographed in their fragrant and leafy surroundings with their relations near at hand.

It is only right to say that Mr. Spurgeon loved his garden as a reminder of early days. Of the Kelvedon cottage-garden he had no kind of recollection, for he remained in the place of his birth for only a few months. But there was the manse garden at Stambourne with all its rich experiences of childhood's enchanted hours. His little known book "Memories of Stambourne' tells us how his grandfather's garden acquired for him an emotional significance as life went on. He could not think back upon it without something like an ache creeping into his heart. Dr. McKenzie has recently told us that the odor of flowers and the powers of memory are closely intertwined, that garden smells have an extraordinary power of presenting a forgotten scento the mind, that we are translated into the midst of our old past life, when we live the moment over again with the full chord of its emotions vibrating in our soul. Mr. Spurgeon, at any rate, knew the truth of this. Whenever he took a turn round his garden, especially in the fragrant sweetness of the dusk, the perfume of flowers, the odor of moss and the scent of the pine trees, would awaken memory and waft his thoughts back to the old manse garden with its geraniums warmed by the sun. In such pleasing recollections of earlier and happier days, Spurgeon found infinite relief.

Then again, he found a real and welcome resting place in his garden retreat. Like the fabled Antaeus of old, Mr. Spurgeon found strength by contact with sweet Mother Earth. He would arrive home from the Tabernacle, exhausted in mind and body, and sometimes (it was said) quite dazed with burden bearing. But he knew where to turn for healing quietness. Not only in prayer but out in his garden, he found inspiration for greater work and harder tasks. Worn down and vexed with many cares, he made haste to breathe the peace of his garden. The very trees and bushes seemed alive for him. He looked at leaves and flowers as though they were friends. They possessed a subtle soothing power that worked sedatively upon his mind and gave him more relief from nerve excitement in an hour, than any drug ever compounded. No wonder he loved every spear of grass, every budding leaf, every perfumed flower. To go out

into his sun-drenched garden on a beautiful June afternoon was to him, the climax of human happiness.

Beecher was the same. Growing flowers and colored gems-which he called unfading flowers -soothed his over-tried brain beyond anything else. He would sometimes stand as if in a dream, holding a single blossom in his hand and looking at it until something awakened him as from a sleep into which he had fallen. The flower mania, as he called it, saved him from many a sleepless night and serious breakdown. "Floral insanity" he wrote, "is one of the most charming inflictions to which man is heir. The garden is infectious. The love of flowers is catching. Men begin with one or two. In a few years they are struck through with floral zeal. And one finds after the heat and strife and toil of his ambitious life, that there is more pure satisfaction in his garden than in all the other pursuits that promise so much of pleasure and yield so little." The family never doubted that the relief which Beecher found in the open air and in the sweet communion with flowers and birds, saved his life during those years when the burden was heav-

It should also be noted, in parenthesis, that Joseph Parker also enjoyed the sweet and soothing restfulness of the garden. Perhaps the most human photograph of him that was ever taken, is the one that shows him with a cricket cap on his head and a rug over his knees, fast asleep on a bench in his Tynehome garden at Hampstead. As he slumbers peacefully, the little flowers quiver and nod and dance to every touch of the filtering breeze.

There can be do doubt that the garden made life much easier for Mr. Spurgeon. It stimulated his thought, called out his resources and gave him the mood to meditate. When the weather permitted, he frequently sat out to read and review the books that were waiting for him. If this happened to weary him, he had only to lift his eyes to some little plant growing in silent simplicity in some covert corner of the garden, to have his thoughts instantly revived as if a fresh revelation had been made to him.

Thomas Carlyle gave himself up to similar delights over at Chelsea. In his garden (so called in the language of flattery) he sometimes had a little table and writing desk placed near the water-butt, under an awning made of table-cloths and clothes poles. There where the high wall-flowers, jessamine and lilac flourished in abundance, the sage of Chelsea wrote down his views, criticisms and verdicts upon men and things with a pen dipt in bitterest gall.

The garden at home and abroad, gave birth to some of Spurgeon's most remarkable discourses. His private secretary prepared a schedule of Garden Texts upon which the great preacher delivered between thirty and forty sermons. I have sometimes thought that Spurgeon will be best remembered by that great outstanding garden-sermon, "Supposing Him to be the gardener." There is hardly any greater achievement in pulpit literature than the overwhelming and bewitching sweetness of that mighty utterance. Hark to the sound of the opening sentences:

"I was sitting about a fortnight ago in a very lovely garden, in the midst of all kinds of flow ers which were blooming in delightful abundance all around. Screening myself from the heat of the sun under the overhanging boughs of an olive, I cast my eyes upon palms and bananas. roses and camellias, oranges and aloes, lavender and heliotrope. The garden was full of color and beauty, perfume and fruitfulness. Surely the gardener, whoever he might he, who had framed and fashioned and kept in order that lovely spot, deserved great commendation. So I thought, and then it came to me to meditate upon the Church of God as a garden, and to suppose the Lord Jesus to be the gardener and then to think of what would most assuredly happen if it were

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THE ARTICLE THAT COULD NOT BE WRITTEN Eldridge B. Hatcher

I started to write an article about our great Southern Baptist Convention, but was stopped in the writing of it. It had been said, and truly said, that the Southern Baptist Convention could not by vote directly produce spiritual growth and activity among our people. It seemed to me, however, that there were certain things that the Convention could do towards bringing about spiritual results and I ventured to start writing about them.

But the article has not been written. I found myself, after beginning it, suddenly confronted with the fact that the Convention is running a piece of machinery which largely ties its hands against any great spiritual leadership.

What is this machinery?

"But stop," you say "this is no time for criticism. We are bending our efforts now, not to changing machineries, but to getting the spiritual life of our people quickened."

But suppose the road to the spiritual heights has in it a big piece of obstructing machinery? That machinery is, I think, its credit-and award. 100 per cent, standardization system which the Convention, through its great Sunday School Board, is pressing upon our young people—and older ones as well. This system, which has sought to stimulate Christian activities by credits, banners, and other such external rewards, has seemed to strike at the very heart of New Testament spirituality. It holds up religious standards before our young people which are external and which an atheist, as well as a Christian, could reach. Dr. M. E. Dodd in public print last year

Now, as to that unwritten article. When I atsaid very truly that in such a system a bootlegger could be a one hundred percenter.

tempted to suggest in the article first that one way by which the Convention could accomplish much for the spiritual upbuilding of our people was by having its great Sunday School Board use its varied literature much more largely for instructing our people in the principles of New Testament spirituality,—I say when I thought of making this suggestion I was halted by the fact that the Convention is now using the Sunday School Board with a part of its literature for developing among our people a non-spiritual; standardized type of religion.

Then I had in mind another suggestion,namely, that the Convention might each year sound the spiritual note so powerfully that its echoes would be heard throughout our Southern Baptist zion. But there instantly arose before me the question "Of what avail will be the Convention's efforts in that direction if at the same time it is maintaining a system, which tends largely to neutralize its efforts?" I knew of course that there are multitudes of our pastors who are leading their churches to spiritual triumphs in spite of this neutralizing 100 per cent machinery; -- many of them being untouched by the machinery-but I could not banish the question, "Why does a denomination, yearning for a higher spiritual level, incorporate in its program a system that trains its people away from the New Testament spiritual standards and invites its spirtuality to remain at the low level?"

It has been suggested that the Convention might permit this standardizing machinery to remain in operation—as having some good in it—and then we could also make a mighty appeal to our people towards high spiritualities. But such a plea seemed to be like the plea of a father who while urging his son to practice the only_true religion (which was a religion of the heart), with the "love of Christ" as the constraining motive, was also offering prizes to the son if he would engage in religious activities and was keeping a record of all these activities regulating his prizes according to the number and grade of the religious activities.

I had thought that I might in the article, suggest also, but why continue the list. All such

suggestions seem to wither in the presence of Is not our Convention's position an anomaly?

With one hand our Convention is urging a

It may make my meaning plainer if I explain how this system works here in this Blue Mountain College for women where I have the privilege of teaching the Bible. What I am saying involves, of course, no criticism of our great college, nor of our fine student body. I write simply of what our Southern Baptist Convention is placing upon us here in its B. Y. P. U. work, and I judge that similar conditions obtain in all our Baptist colleges where this credit-and-award system is practiced.

My Baptist State Convention puts me here in the college-if I may so express it-to teach the Bible to the young women here in the hope that such teaching will minister to their spiritual growth and usefulness. I teach them, from the Bible, that religious activities can not be tabulated and rewarded because we can not look into the heart at the motive and spirit back of the activity. But these same students go down into their B. Y. P. U. organization where they find a credit-and-award system (introduced here by our Southern Baptist Convention) which tells them that a religious activity CAN be tabulated and can be rewarded by external rewards. 1 could mention other ways in which my teaching in my Bible classes about the New Testament spiritual standards is being partially and definitely neutralized and undermined by this standardization system as practiced in the B.Y.P.U. and endorsed by the Southern Baptist Convention. This condition-let me repeat-is not peculiar to our college here, but exists, I suppose, in all our Southern Baptist colleges.

Can we imagine the apostle Paul offering a prize each year to the church in Asia that would reach the highest percentage in religious activities? If this system is wise for our young people, why then would it not be wise for our churches to adopt an eight-point system in Christian activities, with the church clerk keeping a weekly record of how near each member comes to the 100 per cent standard and with the church each year giving a banner to the member-or certain awards to all the members-reaching 100 per cent. Such members would be known as A No. 1 standard members. Why not have our State Convention give a banner each year to the church in the state reaching the highest average in religious activities and our Southern Baptist Convention give a silver cup to the church reaching the highest percentage in the eight points reached by any church in the Convention's

"Horrible," you exclaim. If so, why then is it not horrible to be training our young people in such a type of religion. We are supposed to be training them for spiritual leadership in the next generation, but through this system, are training them—and our older people as well—away from the spiritual standards of the New Testamont.

This system prevails to some extent in the Sunday school work and also—Mirabile dictu!—in the Woman's Missionary Union. Vast good, of course, is being done through all these organizations. It is the credit-and-award standardization, anti-spiritual system in these organizations, that is doing the harm. Whatever criticism the system merits belongs, it seems to me, not to our Sunday School Board. I think that the Board itself deserves simply our praise. It acts merely as the servant of the Convention and a magnificent servant it is, with a splendid record of service. Any deserved criticism belongs to our Convention which authorizes and perpetuates the system and we Southern Baptists direct the Convention.

With all my soul I would raise this question, "At a time when our Master's cause, as handled by His people in the various denominations, is grievously suffering because of the prevailing low level of spiritual life and the denominational leaders throughout our land are sounding the appeal for an advance in spiritual life and power, why does our Southern Baptist Convention tie about its neck this mechanistic, unspiritual yoke?

With one hand our Convention is urging a spiritual forward movement. With its other hand it is blocking the way to such a movement. Of what avail are all its appeals for deeper spirituality as long as it stands before the world as the champion of a standardization scheme that points its constituency away from the apostolic standards? Why not fling off this yoke from the neck of our great Beard and its gifted, consecrated B. Y. P. U. and Sunday school representatives and set them free, not to spend their valuable time and talents in tabulating and stimulating mechanical, standardization results, but in concentrating ALL their energies on the more difficult, but more glorious, work of instructing and training our people through the Board's literature, study courses, etc., in the spiritual standards announced by our Master and practiced by the apostles and early disciples. The great battle ground, where our spiritual triumphs are won or lost, is of course the local church, and especially the individual heart, but our great Convention ought to have large leadership-at least indirectly-in this spiritual warfare. Such leadership, by the Convention, seems impossible as long as it endorses this system and practices it in our Baptist schools and churches. And, the startling fact is that the Convention is introducing this standardized type of religion, with its mechanical standards, among our Baptist young people on our foreign fields!

NOT OFFEND ONE OF THESE LITTLE ONES Ernest O. Sellers

The sometimes tragic effect of careless speech before children, especially conversations about spiritual matters, was forcefully brought to my attention recently. Pastor W. H. McKenzie of the University Baptist Church, Austin, Texas, related the following while teaching his Men's Bible Class.

An older brother was for years the source of grave concern on the part of every one, but especially of his parents, because of his seeming indifference about religious matters. No one could make any impression upon him, and as he advanced in years, prayer and interest increased. On his twenty-first birthday the lad made a confession of faith at an altar service and told the following story:

"When I was ten years old I surrendered myself to Christ, to my great joy. When our family reached home that day I overheard my father say to my mother and some older brothers and sisters that I was so young I did not know what I had done nor what it was all about. This was such an unkind and unsympathetic remark that I there and then resolved never to have anything to do with the church or religious matters, but the past eleven years have been most unhappy."

That parent had no idea that he had brought upon himself and others those years of anxiety nor that he was the cause of the rebellion and bitterness of eleven years in his son's life.

I know of a young teen age boy in New Orleans, recently converted, who in my judgment would long ago have made a confession of faith had his father not persisted in a church membership—but with a total lack of any sort of activity—in a strongly ritualistic body. That father is a regular attendant with his wife upon a Baptist church, but by his attitude he has offered no spiritual help to his son, rather has been a hindrance.

How many heavy hearts might be lightened if elders would be more cautious, both in speech and action, before the young. Elders who thus "offend" need to be enlightened.

Correspondence-Extension Department, The Baptist Bible-Institute, New Orleans, Louisiana.

The people at Clinton said that Pastor Lovelace on last Sunday made a masterful address on prohibition. It would be well if this could be given all over the state,

-----BR------

Mississippi Woman's Missionary Union

Recording Secretary-Mrs. D. C. Simmons, Jackson, Miss. Personal Service-Mrs. M. O. Patterson, Clinton, Miss. Vice-President-Mrs. G. W. Riley, Clinton, Miss.

President-Mrs. Ned Rice, Charleston, Miss. Corresponding Secretary—Miss Fannie Traylor Young Peoples Leader—Miss Edwina Robinson Mission Study-Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader-Mrs. Herman Dean, Brookhaven, Miss. Margaret Fund Trustee-Mrs. D. M. Nelson, Clinton, Miss. Training School Trustee-Mrs. J. L. Johnson, Hattiesburg, Miss.

OUR PRAYER CALENDAR

15-FRIDAY

For Mrs. W. E. Sallee, educational work, Shanghai, China.

He saith unto him, Tend My sheep.

John 21:16.

16-SATURDAY

For Misses Grace Clifford, Nardin, Okla., and Miss Gladys Sharp, Route 2, Arkansas City, Kansas, workers among Indians.

O send out Thy light and Thy truth!

-Psa. 43:3.

17—SUNDAY

Pray for youthful converts on our foreign

Remember also thy Creator in the days of thy youth.-Eccl. 12:1.

18-MONDAY

For Rev. and Mrs. C. F. Stapp, evangelistic work, Garanhuns, Brazil, and Celso Stapp, Margaret Fund student.

Jehovah will be thy confidence.-Prov. 3:26.

19-TUESDAY

For Rev. and Mrs. H. H. McMillan, evangelistic work, Soochow, China, and Mary Fay McMillan, Margaret Fund student.

I will establish My covenant between Me and thee.-Gen. 17:7.

20-WEDNESDAY

For Rev. J. W. Newbrough, Baptist Rescue Mission, New Orleans, La.

Exhort one another day by day.-Heb. 3:13.

21—THURSDAY

For Mrs. L. W. Pierce, evangelistic work, Yangchow, China.

If our heart condemn us not, we have boldness toward God .- I John 3:21.

Tsining, Shantung, China

My dear friends:

The time since my last quarterly letter has been taken up with country trips, a Bible Institute, help with the school for women, some calls and so on. The most interesting of the experiences was an unexpected sixteen day trip to Anhui Province where I took a Bible Conference appointment for Mr. Connely, who was kept at home by the illness of Mrs. Connely. Knowing only twenty-four hours before starting that I was to go I felt tempted to tremble over the responsibility of giving two messages a day to the Christian workers of the Pochow and Kweiteh fields, but having learned that one cannot tremble and trust at the same time, I dared not go without trusting. Thanks to you who were praying for me, though not knowing my particular needs. He who did know, heard and did for me that which I needed.

The other Conference speaker was Mr. Dye, our young Chinese evangelist of Tsining. At the first railway junction we went to an inn during the waiting time, and where on our knees praying for the Conference when the "Bell Boy" appeared in the open doorway and asked, "Are you ready for cigarettes? Seeing that we were not, quite, he left us alone. Five hours travel to Shuchow just over the border of Kiangsu Province, and as many west into Honan and we were at Kweiteh. The remaining forty miles south to Pochow was covered in the mission's T Model Ford. On arrival we had touched four provinces, been en route thirty hours, not counting the Sunday spent at Kweiteh, and had spent \$2.50 U. S. money. The reason being that while we are not third class, we travel like it and save three-fourths the fare. On two of the trains our coaches were like freight box cars

with long wooden benches running lengthwise.

The first day of the Conference a big snow fell and the coldest wind of the winter blew in at every corner of the unheated church building, but like Nehemiah, we were doing a great work and could not be disturbed. Of course it took time to get ready for the day when eight stockings and other clothing accordingly had to be put on, but enough of the right kind will keep one comfortable, well, warm if not comfortable, for the burden of it prevents the use of that word. The Lord was with us, hearing the prayers of all and using the Word that was proclaimed, so nothing else mattered. Some were born into His kingdom, some saved ones were revived and brought their weights and besetting sins to the cross, and a number of the workers seemed to get a new vision of their opportunity. When the ten days were over our hearts were overflowing with praise to God.

Although our getting back to the railway had been committed to Father, the T model refused to run, and no owner of mules would send them out on a two day and return cart trip over such roads. The only other possibliity was the bus line. The agent claimed that by leaving at five A. M. the trip could be made while the ground was still frozen. There had been a decided change for warmer weather in the middle of the day. We had not retired early after the last meeting but were up at three and at the station on time with tickets in hand, but when the five passenger car rolled out seven men fat from their winter "quilts" (clothes) scrambled in with their arms full of bundles. The outside of the car was piled high with bedding rolls, cicycles, baskets, suitcases, etc., and there seemed no place for us though the agent kept telling us to get in if we wanted to. The eight passengers left standing were worth sending another car but gasoline had been provided for only one, and more could be secured only inside the city after the gates should open at six. About seven the purchaser returned with ten gallons which was put into a little truck such as a small town dry cleaner uses, without the springs, self starter, or a disposition to be cranked. After a time of pushing the engine started, and there being no step we climbed in at the back as gracefully as our costume permitted. The seats were little wooden benches, with no backs, about six inches wide and high running lengthwise, and not stationary until we had packed in but no moving in any direction was possible then. But only three or four hours, we thought, and the forty miles would be ended. Humpty-dump we went over the frozen ridges thinking that we would be shaken into nerves and aches and pains of all sorts, but oh, if that feeling could have lasted! The road began to thaw and the pulling was difficult with the engine boiling every few minutes. A "footman" hung on to he fender with a five gallon tin of water and when we didn't have to stop for cooling the tin had to stop at a well for refilling, and usually with the halting the engine went "dead" and all had to climb out and push! When a flat tire was announced we got a wait of an hour, with the mud and slush getting deeper all the time. The passengers who wanted to get home by Chinese New Year reviled the driver and complained in true human fashion, but the two Christians were enabled to show that they were of a different spirit, Mr. D. lending his gloves to the driver and being the first out and the last to give up pushing. I pushed once but seeing the engine unable to appreciate my assistance I just saved my energy with which to

endure the ride. The Lord's abundant grace enabling us to keep calm and patient and really rejoicing in Him, though we couldn't over the circumstances, soon changed the attitude of the others. When the passengers could not push fast enough we had to wait until enough passers-by had been stopped by the young army officer in our party to make the car go. Once when a group had tried and given up and started down the road he fired his revolver into the air back of them and they hustled back and pushed until we

That day we went twenty miles and used seven and a half gallons of the gas. At the inn the passengers, the driver, and the "footman" sat around us in the courtyard and heard that they must be born again and how. The high official who had sat on the seat with the driver and had been unable to push because of the load of silver dollars in his military belt, was inside smoking his opium. The two Mohammedan women seemed to be hearing of the Saviour for the first time. The roll of bedding tied on the outside of the car was wet and muddy but we bought a bowl of fire and dried two abit, one for Mr. Dye and one for the two women and myself. The bed was too narrow for the three of us but a wide board like the two original was laid on two stools beside them and it was complete. With our fur coats spread over us I slept warmer than I did soft! The poor "footman" had to sit up for lack of bedding so the night seemed long. At midnight he called us, and again at two, and at four. That time we got up and gave him a chance to tie on the baggage which he feared he would not have ready when the driver wanted to start. However, he need not have rushed for the kerosene oil added to the gas did not improve the starting ability of the engine, it being about 8 before it delighted our souls with the first "Hiss." We were just flying along making most fifteen an hour when the young officer who was packed in just back of the driver's seat suddenly announced, "My nose must be blown!" Now that was a problem for a hankerchief is no part of a Chinese soldier's equipment, and the only opening was at the rear. He reached it by stretching himself full length over the crowded knees of all while we had a refreshing laugh.

The next excitement was another flat tire and all jumped out. (I having become a near athlete by that time). The silver-dollared official marched up and down the road to keep warm. Believing that the old tire had burst to give me an opportunity to speak to him, and though not knowing what to say I could trust in Him who did know and do my best. Politely greeting him, I said, "You do not have to be bound by sin. The Lord Jesus Christ can set you free," and walked away. He called Mr. Dye to know what it meant and after a few minutes he walked away leaving the man walking back and forth with something to think about. In a few minutes he called Mr. Dye again and after going aside and talking for thirty minutes the official came to tell me that he had decided to become a Christian. Pray that he will truly enter into a life victorous through surrender to the conquering Christ. He confessed to being burdened with more weights than silver and bound by more sins than opium.

Thirty minutes was given to a family in the nearby village which was kind enough to warm us by burning some of their grass fuel on the floor (ground) of their reception room. The donkey tied to one side went on with his breakfast undisturbed by the smoke and ashes or by

(Continued on page 5)

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SUBSC

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The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building ackson, Mississippi R. B. GUNTER, Cor. Secretary P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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East Mississippi Department By R. L. BRELAND

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I want to join Rev. J. L. Boyd in his suggestion that in 1936, our State Convention's 100th birthyear, we hold a Centenial Convention at Natchez, if the church there will invite us, and that we hold at least one session in the old church house where the organization took place.

A cheering letter comes from Deacon A. A. Bruner of Pittsboro, in which he says: "One of our Baptist deacons north of us came to see me several weeks ago and requested me to ask you if you would agree to preach at 2:00 P. M. on Saturday before the fourth Sunday in June on the Deaconship." I think I shall comply with that request.

A card from Pastor D. I. Young of Eden, Miss., says: "We are counting on you for the first Sunday in July. I am at Belen this week with Bro. Wowse and am enjoying the work. He is a fine spirit."

Rev. Johnnie R. Breland of Neshoba County, recently received a call from a field in Louisiana, but he recently wrote me as follows: "No, I don't think I am going to Louisana. We have been at Baton Rouge this week and found plenty of work, but declined the idea of going at this time. My work here seems to be going in a fair way at this time." He said further: "I have my summer's work lined up now. Will begin at Mt. Sinai first Sunday in July."

I notice that Pastor R. B. Patterson of Calhoun City, will go on the Know Mississippi Better Train in July as chaplain. Glad our neighboring pastor will have this 'splendid trip again.

The First Court District of Yalobusha County Dry forces have organized to campaign against the infamous "hard liquor bill." Encouraging news keeps coming that the Dry forces will win in this election. We want also to win out against those who put this bill off on us. Let them stay at home in the

Yalobusha County lost another one of its good women last week, when Mrs. Annie Hudson Cost, wife of A. J. Cost, died at her home in the Pine Valley community. She was a member of Turkey Creek Baptist church, and was one of the faithful. Rev. H. E. Hollingsworth conducted her burial service, assisted by Rev. J .L. Reese and the writer. She is survived by her husband and three sons and one daughter. Bro. Cleveland Cost of Coffeeville, is one of her fine sons. She will be greatly missed in her home, church and her community. May the Lord comfort the bereaved.

Mrs. Lyda Ashmore Floyd, age 37, wife of J. P. Floyd, died at her home near Coffeeville June 1st. She had been in poor health for some weeks. She left an infant boy just a few hours old. She is also survived by her husband and five other children. She was a member of the Baptist Church, spoken of as a good woman. Her body was buried in the Shiloh Cemetery after a short service by the writer.

The revival season is soon to be with us. Revivals are needed, for immorality and sin are rampant in the land. Things that our fathers and mothers frowned upon as very immoral and indecent are today the main activities among the worldly minded, even many members of churches. Baptist churches used to exclude members for dancing in any shape-round, square or flat,-but today you can hardly have any kind of gathering but what there must be a pesky old dance of some kind. It seems like, if things continue to go to the bad as they have for the past few years, there will be dancing at our church gatherings, start off our protracted meeting with a "square dance"-square with the world, the flesh and the devil. Exposure of person is no longer wrong with some of "the best" members of society. In fact nudist colonies are bobbing up even in the South. Mississippi will have hers soon if things continue as they are. Our mothers blushed if the public saw their ankles, but not so today. Yes, we need a revival-a front door revival, a back door revival, and a revival in morals along all lines. A season of prayer is in order that our people may return to sanity, the sanity of our fathers and mothers along moral lines. May the Lord save our nation from destruction! All nations have fallen along the line of immorality, and ours is going in the same path.

-BR-BAPTIST HOME NEWS

On the way back from the Southern Baptist Convention I visited the Oklahoma Baptist Children's Home. I found it to be one of the best small institutions I know anything about. The institution does not owe one cent of money, and has some almost new buildings. The whole plant is in good shape, with good equipment for carrying on the work of the Home. There are about 180 children in the Home, and there are only about 145,000 Baptists in the State. They send out the truck for produce, into almost every community in the State, once each year.

They also give programs on Sundays with groups of the children, and always take a collection. The person explained that when there was an objection to taking a collection, that a person was stationed outside the church so that any one could contribute who wished to do so. There are no limitations whatever as to asking for contributions. The children are well trained, and are as confident of themselves as are children of the average group.

We have recently installed a very inexpensive but excellent canner. We plan to can at least a thousand gallons of vegetables and fruit this summer. We have sent out about 7,500 jars to be filled, and have a few thousand others to send out.

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-0-We have had applications recently to admit about 75 children. Today we said no to the admission of two families of children. One family needed a home badly, being destitute orphan children.

-0.C.M.

----BR----ROSA CLAY

In the late afternoon of June 9, 1934 the "Grim Reaper" invaded the ranks of Hopewell Baptist Church and garnered unto the skies the spirit of our sister, Rosa Clay, by car accident. She had passed her 77th summer. On the human side her going seemed so untimely and our loss sustained unestimable. The W. M. U. lost a valuable member; the church a loyal member; and the church as a whole, a warm, congenial, exemplary spirit. But since "man seeth not as God seeth," we bow in submission the heaven's desire realizing our loss to be heaven's eternal gain. Rosa, "Thy name and glory cling to all high places like a golden cloud forever."

> Sympathetically, Mrs. Della Wentineth, Her President of Hopewell Baptist Church -BE-

On Saturday night the Convention heard the report of the Social Service Commission read by Chairman A. J. Barton and adopted recommendations made by the Commission among which were the following in

"The Southern Baptist Convention hereby reaffirms its devotion to the sanctity of the Christian Sabbath as a day of rest and worship .

"The Southern Baptist Convention hereby records its disapproval of every hint or suggestion looking to the establishment of diplomatic relations between our government and the Vatican at Rome. . . .

"The Southern Baptist Convention hereby reaffirms its unchanging de- if it doesn't rain." votion to the principle of total abstinence from all alcoholic beverages as the only safe and sane course of conduct for the individual and to the principle of prohibition of the manufacture, distribution and sale of alcoholic beverages by the government as the only economic and righteous policy in dealing with this or other evils. . . . We especially deplore the present attitude of our government by which it has become the sponsor and promoter of the liquor traffic."



A Few Drops Every Night and Morning Will Promote a Clean, Healthy Condition! At All Drug Stores

Write Murine Co., Dpt. J, Chicago, for Free Book

HILLMAN COLLEGE **GRADUATES 1934** -0-

Literary: Ruth, Ashley, Clinton. Dixie Armes, Sardis. Jane Cabell, Clinton. Julia Collier, Brandon. Nell Davis, Lena. Katie Bell Gaston, Morton. Rowena Gunter, Sallis. Frances Lea, Clinton. Sara Bellamy Lovelace, Clinton. Vesta Myers, Clinton. Nancy Neal, Clinton. Anne Rowe, Jackson. Marguerite Sprouse, Morton. Evelyn Sandidge, Clinton. Rebecca Williamson, Fannin. Anne Walton, Clinton, Voice:

Addie Mae Humphrey, Leland. Ora May Salter, Hazlehurst. Piano:

Eula Lee Jowers, Rayville, La. Louise McMahan, Batesville. Carolyn Tyrone, Prentiss. Mildred York, Pontotoc. ----BR-

GOOD AS NEW

While a young mother was bathing her baby, a neighbor's little girl came in and watched the process. The child was holding a doll minus an arm and leg and much knocked about generally.

"How long have you had your baby?" she asked the mother.

"Three months."

"My, but you've kept her nice." exclaimed the little girl.-Legion Weekly.

----BR--"Dearest Annabelle," wrote Oswald, who was hopelessly in love. "I could swim the mighty ocean for one glance from your dear eyes. I would walk through a wall of flame for one touch of your little hands. I would leap the widest stream for a word from your lovely

As always,

Your OSWALD. P. S. I will be over Saturday night

-BR-ACORN SALVE

Don't worry if your job is small And your rewards are few, Remember that the mighty oak Was once a nut like you.

ITCHING IRRITATION Even in persistent cases where parts are sore and tender comfort follows the soothing touch of

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Sunday School Lesson

W. A. Sullivan

June 17, 1934
From the Cross to the Throne
Matthew 28:1-20

The Gospel by Matthew does not give a complete account of the Lord Jesus from the time of His death on the Cross to that of His ascension from the Mount of Olives. Probably the full narrative as given by all the four evangelists does not record all He did and said during that forty days. However that may be, enough is given for all our needs. The following brief outline is presented:

1. In the Tomb .- Jesus' body was removed from the cross late on Friday afternoon, probably about five o'clock (John 19:31). Joseph of Arimathea (Matt. 27:57), assisted by Nicodemus (John 19:39), placed it in "his own new tomb hewn out of rock" (Matt. 27:60). The temb was sealed and guarded by the Romans at the request of the chief priests and Pharisees (Matt. 27:62: 66). It held the body of Jesus until early Sunday morning. If Jesus left the tomb at five o'clock Sunday morning, His body lay in it about thirty-six hours.

2. The Resurrection .- No one saw Him rise from the dead. When the angel broke the Roman seal and rolled back the stone from the door of the sepulcher it was empty. That is to say, the body of Jesus was gone. What had become of it. The angel said (Matt. 28:6) "He is not here: for he is risen, as he said. Come see the place where the Lord lay." Dr. Alexander Maclaren remarks: "No fact in the history of the world stands on such firm evidence as the resurrection of Jesus Christ." That evidence as outlined by Dr. E. Y. Mullins (Why Is Christianity True) is along three lines: (1) "The accounts of the New Testament records"; (2) "The moral transformation of the first disciples"; (3) "The facts of Christian history," more especially the conversion of Saul of Tarsus and the rapid spread of Christianity in the first century.

3. The Appearances. - Matthew records only two appearances of Jesus after His resurrection-to the women (28:9) as they ran to carry the angelic message to the disciples, and to the disciples (28:16) on a mountain in Galilee. There were several other appearances during the period of forty days (Acts 1:3) "after his passion," ten altogether. and these seem to have occurred in the following order: (1) To Mary Magdalene, Mark 16:9 and John 20: 14-18; (2) To the other women, Matt. 29:9-10; (8) To Simon Peter, Luke 24:34-35 and I Cor. 15:5; (4) To Cleopas and another disciple on the road to Emmaus, Mark 16:12-13 and Luke 24:13-35; (5) To ten apostles, Thomas absent, John 20: 19-25; (6) To the eleven, Thomas present, Luke 24:36-43 and John 20: 26-29; (7) To seven disciples by

the Sea of Galilee, John 21:1-24; (8) To the eleven and above five hundred brethren on the appointed mountain in Galilee, where He gave the Great Commission, Matt. 28:16-20 and I Cor. 15:6; (9) To James, I Cor. 15:7; (10) To the eleven, and probably others, on the day of the ascension from Mount Olivet, Luke 24:50-53 and Acts 1:3-6.

Of the variety of circumstances under which James appeared, Dr. Mullins (Why Is Christianity True) observes: "He sits at table and blesses the bread with two disciples; He had already expounded to them the scripture. He tells a doubting disciple to thrust his hands into Hisside to convince himself. He partakes of broiled fish with the disciples by the lakeside. An important fact to be noted is the numerous teachings of Jesus during the resurrection appearances. This makes it impossible that the disciples could have merely imagined they saw Him. He appears to one disciple alone, to two, to the women, to the eleven, to seven, to five hundred at once. He appears repeatedly in Jerusalem, by the lakeside in Galilee, on the Emmaus walk, on the Galilean mountain, and on the mount of Olives before the ascension."

4. The Great Commission" (Matt. 28:18-20). After His resurrection and before His ascension Jesus spoke several times to His disciples about His wish and work for them in this world. At His first appearance to them (John 20:21) He said "Peace be unto you. As my Father hath sent me, even so send I you." Just before He ascended from Mount Olivet to the "Right hand of God" (Acts 1:8) He declared to the wondering disciples around Him "It is not for you to know the times and seasons which the Father hath placed in His own authority, but ye shall receive power after that the Holy Ghost is come upon you. And ye shall be my witnesses in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." What we commonly call the Great Commission was given on a mountain in Galilee to probably more than five hundred brethren (I Cor. 15:6, who met Jesus there by appointment (Matt. 28:7, 16). Dr. Alexander MaClaren has a sermon on Matthew 28:18-20. He says that we have here (1) A Great Claim: "All authority hath been given to me in heaven and in earth"; (2) A Great Commission: "Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you"; (3) A Great Promise: "And, lo, I am with you always, even to the end of the age.' Dr. Hight C. Moore (Points for Emphasis 1934) says of the Great Commission that it "(1) presupposes disciples, (2) is addressed to listening disciples, (3) requires evangelistic disciples, (4) calls for missionary disciples, (5) provides for cosmopolitan disciples, (6) authorizes enlisted disciples, (7) builds up intelligent disciples, (8) urges obedient disciples, (9) insures guided disciples, (10) inspires perservering disciples." It may be observed also

that in the Great Commission we have a plain statement of the true gospel order to be observed by churches, preachers, and other Christian workers for all time: (1) make disciples, (2) baptize them, and (3) "teach them to observe all things whatsoever." To change that order under any circumstances will produce confusion and disorder.

5. The Ascension. After the great meeting on the mountain in Galilee, the eleven disciples returned to Judea, probably to Jerusalem. Later Jesus met them there and led them out as far as the mount called Olivet. There He delivered unto them his farewell message about being His witnesses from Jerusalem to the uttermost part of the earth. Then He lifted up His hands to bless them. While He blessed them they saw Him begin to ascend toward heaven. They watched in wonder while He ascended on high. A cloud received Him out of their sight. They saw Him no more. He "sat down at the right hand of God; from henceforth expecting till His enemies be made the footstool of His feet." (Heb. 10:11-12). The ascended Jesus is on the throne, "He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death." (I Cor. 15:25-26).

THE PANAMA COUNTRY

A Resume of Her History 6 Her Peculiarities Her Missionary Outlook.

By J. V. Tinnin, Pastor, Balboa Heights Baptist Church, Canal Zone.

Part VI.

On April 30, 1909, the United States authorities in Panama changed the name of the Pacific end of the Canal from Lo Boca (the mouth) to Balboa, to commemorate Balboa's discovery of the Pacific. Likewise the American city of Cristobal and the Panamanian city of Colon at the Atlantic terminus of the canal honors the discoverer of America, and the first European to visit Limon Bay, the beautiful harbor now connecting the canal and the Caribbean Sea, Cristobal and Colon is the Spanish for Christopher Columbus.

These two cities, like Balboa and Panama City, are adjacent to each other, but the dividing line between the two follows such a tortuous course that it would take an expert guide or a government surveyor to keep a tourist informed as to whether he was in the Canal Zone or in Panama. The population of the two cities is 35,000, about 10,000 of

HARGRAVE Military Academy

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COL. A. H. CAMDEN, B.A. Hargrave Military Academy, Chatham, Va.

whom are West Indians,

Our first mission work on the Isthmus was begun in these cities by the beloved Rev. and Mrs. Stephen Witt. Their work, principally among the West Indians, had a good beginning and has enjoyed a substantial growth throughout the years.

Rev. James A. Blake

The Cristobal - Colon Baptist church, under the able leadership of the Rev. James A. Blake, has the largest membership, enjoys the largest attendance and baptizes more new converts than any church of any denomination on the Isthmus. Brother Blake came to the church from Jamaica in 1930. The membership then numbered 230. Unfortunately, there was a state of unhealthy restlessness among the members at the time of his arrival. He first addressed himself to the task of getting the church into the spirit of unity. After a season of special prayer and conferences the spirit of harmony was restored. The membership then addressed itself to the task of repairing the church building and making the interior beautiful and conducive to worship. The congregations began to increase in number by leaps and bounds. Frequently on Sunday evenings when evangelistic services were held. crowds numbering a thousand souls filled the building and stood outside, hoping to gain admission. It is pleasing to announce that the fine spirit of unity and the marked at tendance has kept right up unto the present time.

Brother Blake has the three talents necessary to the success of a pastor: The ability to organize, to lead and to preach. Perhaps his greatest talent is the latter. As he stands in his pulpit one is deeply impressed by his clear-voiced witness, the glow of hope on his face and the music of conviction in his

tones.

About a year ago the church in stalled a new pipe organ. I had the pleasure of preaching the dedicatory sermon. So appreciative were the colored people on the Isthmus of the church's excellent accomplishment that a special train was run from Panama City to Colon, carrying a great crowd to the service of dedication. An extract from one of Brother Blake's recent reports follows:

"The work of repairing and renovating the chapel building proved a very great task. It ran up to a figure of \$1,600 for materials alone. Our congregation, although poor realized that it has to be done and so carried the plans through successfully. On many days a number (Continued on page 15)

A Baptist pastor (graduate of McMaster University, Canada) visiting in the State of Mississippi, is free to supply for one or two of the following Sundays: July 22 or 29, or August 5 or 12, Will supply either large or small church for honorarium. Address R. W. Matthews, c/o The Baptist Record.

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REVIVAL IN THE TWENTIETH CENTURY

---0---(Continued from page 6)

The promise, "Ye shall receive power the Holy Ghost coming upon you," was made just as much for us as for the apostles. The abiding presence of Him into whose hands all power in heaven and earth has been committed is just as real and just as invincible as when He uttered those words. To intimate that the difficulties that beset the 20th century are beyond the power and the preparations of our Lord is to. be guilty as ancient Israel was charged by the Psalmist, "They limited the Holy One of Israel."

God has never said "When times are favorable"; this world has never been favorable to the revival spirit. He says, "If My people," "My people," mark you, The iniquities of men, the coming of Satan, the hardness and obduracy of human hearts do not enter into the plans of our God. When he has among His people those through whom He can work, who will be living channels for the power of His Spirit, no barriers have been, or ever will be. erected that can delay for one hour the onward sweep of His conquests.

2. Conditions are now ready for a mighty New Testament Revival. I hear some saying: "I see no indication of any such thing." My answer is, "The kingdom of God cometh not with outward show.' Every great awakening has come at the time when the clouds hung thickest and the cohorts of evil seemed most triumphant. The period preceding every one of them was filled with the lamentations of pes simists who saw only impending ruin. "We look not at the things which are seen but the things which are not seen." "Have faith in God," said our Lord as He stood by the withered fig tree; not in numbers, organizations, money, favorable circumstances, but in God. What have the devil and his crowd to do with a revival any way, except to oppose it, and to say that they can defeat it is the most cowardly form of un-

One might reason that is now possible is the number of saintly souls praying for it. Granted that there is widespread unbelief, great spiritual declension and that the love of many has waxed cold. Concede that sin is mighty in the earth, and all the forces of iniquity defiant and aggressive, admit that doubt and worldliness have profaned the temples of our holy faith; it is also true that many, possibly more than any of us think, of Christly and troubled souls are in secret places behind closed doors, with tears and strong crying making known their supplications before God. "And He will avenge them speedily, though He bear long with them." Cries after this fashion have never gone up in vain, they have been the harbingers of every gospel triumph. When our great churches are impotent, when eloquence and stately music have become as sounding brass and tinkling symbals, when machinery moves with rusty and laborious lumberings, when boards and organizations look

great human devices face defeat, victory comes from those shrouded trysting places where unknown saints march to victory upon their knees. One Samuel who prayed on was mightier than all the hosts of Philistia, and the lone Elijah upon his knees in some cave in the mountains of Gilead was the most potent force in all the land of Israel. One John Knox crying, "Give me Scotland, or I die," meant more than all her unworthy rulers, and all the prelates of an apostate faith.

THE BAPTIST RECORD

The tokens of revival are not to be found in piles massive masonry, in vast organizations, in varied and complex machinery, and I would not belittle these things; but I hear groans from humble closets, catch the echoes of heart-breaking confessions, listen to the deep murmur of pleading supplications; and then hear Him say: "Again I say unto you that if two of you shall agree upon earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven." And that is evidence for me.

There has been more faithful preaching of the gospel the last 50 years than the world has ever known. Granted that there has been much that was cold and careless, modernistic if you please, the great body of the evangelical ministry has been faithful and sincere. There has been more faithful teaching of the Word than any other period, much of it thoughtless and slipshod I grant you, and yet the great body of it done honestly in the fear of God. I would not dare to be a prophet, I will only say that it would be unlike the past workings of the Holy Spirit if all this should not culminate in some mighty harvest of revival glory.

3. Hope for a world revival.

All the great revivals of the past have been local in their extent; they have been limited to certain sections, countries and races. This was because there was not sufficient knowledge of the Bible and the gospel message to afford in many places a basis for the working of the Holy Spirit. India, Africa, most of Europe and South America were largely ignorant of Bible truth. Thanks to that faithful host of unheralded missionaries that is no longer true. For the first time Since our Lord went back to glory a world revival comes within the range of possibilities. Joel speaking of the coming of the Holy Spirit said: "Your old men shall dream dreams and your young men shall see visions." You may put me in either class you please but my soul has caught glimpses of such a revival when the world host of sowers shall "come again with rejoicing bringing their sheaves with them."

This is in accord with the bigness of the gospel plans. There may be some who will say these are idle words, that we have no foundation for such a hope. I answer that everything about the plan of salvation is worldwide. The whole sinning, suffering, sorrowing world lay upon the infinite heart of God as He planned for the cross and its redemptive work. The love that gave

CAN WE HAVE A SPIRITUAL upon empty treasuries, and all our His Son was worldwide, and the in- used in such an hour. carnate Son was the Lamb of God taking away the sin of the world. His commission was a world-encircling commission. Let us read it over and over again till our souls ers, secretaries and officials; the catch the marvelous bigness of it and the world compass of its time lasting task. Why in the light of these things should a world-revival blazing in fires lighted by the enduing Spirit, working through a gospel proclaimed by those with a worldwide commission be thought illusive or impossible? It ought to be easy to imagine by those who see the risen Christ holding in hands once torn by the nails of Calvary the keys of the boundless future.

> Our Lord was the one lover of all time big enough of soul to love with an infinite compassion all men of every race and clime. The cross was big enough for the burden of their sins, and the marching orders of His majestic campaign bounded only by the farthest limits of human habitation. John tells us that the uncounted and uncountable host of the redeemed was of "All kindreds and nations and people and tongues." Might it not be possible that what God has given to some places and some countries may under the message of His redemptive gospel come to all the world which He loves and for which Jesus died? Was not the evangelical prophet getting a glance of something like this when he cried: "Shall the earth be made to bring forth in a day. or shall a nation be born at once?' The Bible is the biggest and most optimistic book ever written; it begins with the story of a lost world, and tells of a redemption by a world-loving Redeemer, and it closes in a blaze of glory with that innumerable company in a new heaven and new earth wherein dwelleth righte-

> 4. This revival may not begin

Listening to the reports which come to us from China, from Brazil, Roumania and Africa, it seems as though God might be working to begin it in some of the lands where the gospel retains more of its romance, freshness and beauty. It would be a rebuke to our self-complacency for the Holy Spirit to kindle in some of these less favored lands a work which should girdle the globe and restore to those of us who have lost much of the heavenly luster of our holy religion, the freshness and vigor that should belong to the followers of Christ. And yet why should we care about that? God will begin where His people are best prepared, and if in those lands where our missionaries have borne the gospel He finds those whom He can best use joice and follow the conquering

III. There is a price to pay for such a revival. The odds, from our human reckioning are great, and the enemy is strong. It will need souls who offer no resistance to the incoming of the Holy Spirit to be

WHEN EYES ARE RED and inflamed from sun, wind and dust, you can allay the irritation with Dickey's Old Reliable Eye Wash At All Druggists Digkey Drug Co., Bristol, Va

1. The time is upon us for earnest, importunate and ceaseless pray-

. Perhaps we have enough preachdemand is for those who are experts in the holy art of intercession, who have learned in some hallowed quietude to become proficient in supplication. The way into this revival is not by monkeying with the machinery, changing leaders or making new plans, but by penitent prayerful hearts, burdened and broken for the cause of our Lord, and yearning like Paul with great heaviness and continual sorrow for the souls of men. God works mighty things when He can find His Elijahs, His Daniels, His Pauls, His Careys and His Spurgeons. Such lives are grown in prayer, deep devotion and Christlike sacrifice. There are no roads easy to the flesh into the favor of God, no short cuts to the endument of power. Intense longing, passionate prayer, complete self-abandonment to the will of God go to make up the price that mortals pay for this divine fulness.

Our day needs this revival; we wither under the blight of our backslidings, we perish for the breath of God. Only a manifestation of divine power beyond the ordinary will stay our descent into the pit where civilizations die. We have tried many things let us try God's way. Daniel says in the ninth chapter: "I set my face unto the Lord God to seek by prayer and supplications and sackcloth and ashes." He means I determined to seek the face of God; I went about it with full purpose; it was my fixed determination to know His favor, His forgiveness and His help. Daniel went about this as men undertake great business enterprises, enter upon great constructive plans or as an explorer sets his face toward the outlands seeking what lies beyond. He came by prayer and supplication; and such confession, read that great chapter and hear the deep notes of confession running through it like the beat of the ocean tides. We have set our faces toward money, toward the things that men can do, let us set our faces toward God. In the language of Joel: "Let the ministers of the Lord weep between the porch and the altar," and pray with an importunity that will not be denied. A thousand preachers (Continued on page 14)

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Several good letters this week, I'm glad to say. One is from the secretary of a Sunbeam Band, enclosing contribution, another from the secretary of the Sunshine Class of the Beach Sunday school, with the gift of the class. Sunbeams and Sunshine sound like pretty close kin, don't they? Anyhow, these two organizations live close together, both having above their date, Pascagoula. Then we have a letter from Mary Ruth, with Jeannie L. Club No. 11's dues, for two months, and answers to two puzzles. Besides these, a kind note from Dr. Hamilton, telling of having received the \$16.00 sent for Bro. Cormier, and of their appreciation of it.

We have been having in our town this week a visitor from a far distance, Miss Minnie Landrum, a missionary from Rio de Janerio, Brazil. It has been several years since we saw her, but she looks as sweet and fresh as ever. She is visiting her father and mother, Mr. and Mrs. J. W. Landrum, and a reunion of this family is being held today. The family includes ten children, thir-The grandchildren and one tiny great-grandchild, and all are present today, paying honor to their fine parents and Miss Minnie. On Friday "open house" for the many friends of Miss Landrum will be held at the same house. In less than two weeks she expects to enter upon a splen-did tour, visiting the Baptist World Alliance in Berlin, Germany, spending some weeks in Palestine, and also in Egypt, before returning to her missionary work in Brazil.

You see, we have a number of letters now, since I have been slow in finishing my letter, and have given time for them to come. That is fine, isn't it?

Much love from,

Mrs. Lipsey.

Bible Story No. 23: June 13th

The Walk to Emmaus: Luke 24:13-32 On the Sabbath day on which Jesus rose from the dead, two of His disciples, one unknown by name, the other name Cleopa, walked together through the seven miles from Jerusalem to the little village of Emmanus. They had been talking together about their dear friend's crucifixion, and as they walked, Jesus himself drew near and walked with them. He asked them what they were talking about, and they asked him if he were the only one in Jerusalem who didn't know about the things that had happened there. When He led them on by asking what things they meant, they told him about the events of the past few days, of the prophet mighty in word and deed, Jesus of Nazareth, whom the high priests and rulers had condemned to death and crucified. His friends had hoped that He should be the redeemer of Israel, but three days had passed since these had happened. Some women who went to His tomb at daylight and his body was not there: they said that they saw angels, who said He was alive: some of the disciples had gone to the tomb and found it as the women said, but did not find Him. When they had told Him these things, Jesus said, "How foolish you are, and how slow of heart to believe what the prophets had told you! Was it not right that the Christ should suffer thus, and then to enter into His glory?" So He began with Moses and the prophets. He explained to them all the passages in the Old Testament about Himself. Would you not love to have such a teacher as He, who could make no mistake? But still these men did not know Him. When they came near the village, He seemed to be going on, but they begged Him to stay with them, the evening

being at hand, so He went in with them. As they sat at the table, He asked the blessing, and broke the bread and handed it to them. Then it was that they knew Him as Jesus, their Master, but in that moment He disappeared, and was gone from them. They said to each other, "Should not our hearts burning within us have told us who He was, while He talked with us, and explained the Scriptures?'

Dear Mrs. Lipsey:

It has been my privilege for the past few days to be in special revival meetings in Cullman, Alabama, where God gave great blessings. There were fifty-six additions. Have just returned to the office and am

hastening to write you.

Enclosed is receipt for the \$16.00 sent as a gift to brother Theodore Cormier. We join him in gratitude to the Children's Circle of the Bap-

tist Record for this great help. With every good wish for you and every member of the Children's Cir-

Yours gratefully, W. W. Hamilton,

Pascagoula, Miss., June 4, 1934.

Dear Mrs. Lipsey I am sending fifty cents (50c) for the orphans from our Sunbeams. Miss Lena Hall is our leader and we all love her. We have 18 mem-

bers. We meet every Monday and have a good time. We gave a pro-gram for the W. M. S. last Monday. Love, from all the Sunbeams,

Merle Lea Stokes, Secretary.

I'm pleased to see, Merle, that your Sunbeams are getting on so well. Thank you, and come again when you can.

> Auburn, Miss. June 4, 1934.

Dear Mrs. Lipsey:
I am a little girl nine years old, and I will be in the fourth grade

next year. My teacher's name was Miss Ina Laura Coker. I go to church and Sunday school at the Mars Hill Baptist Church.

I have had the measles and whooping cough since Christmas. The cough did not hurt me much, but I was real sick with measles. I lost only a few pounds.

I am sending ten cents, (10c) which you may use any way you

Sincerely, Wanza Joy Walker.

We are glad to have you back, Wanza, after quite a good while. You are glad, I'm sure, to be through with measles and whooping cough. As my little grand-daughter, Ann, says, "They are nothing to laugh about," are they? Thank you and don't stay away so long next time.

-0-

Pascagoula, Miss., May 7, 1934.

Dear Mrs. Lipsey: Enclosed you will find one dollar (\$1.00) money order; fifty cents for the Orphanage and fifty cents for Bro. Cormier, from the Sunshine class of the Beach S. S. We have from the Sunshine organized a Missionary Society. We have two meetings a month, one at the church and the other at someone's home. I am organist for our meeting at the church.

With much love, Evelyn Renfroe,

Secretary. Thank you and your class, Evelyn. If you could do this every month, it would make the class a Jeannie Lipsey Club. How would they like that?

Bay Springs, Miss., June 2, 1934.

Dear Mrs. Lipsey Am ashamed I forgot to send in Club dues for May. Am sending \$2.00: one for May and one for

I am sending in answers to Lura's and Canoy's puzzles. Hope they

don't have measles. Know you had a nice trip to Tex-

Lovingly,
Mary Ruth Denson.
So glad to get the dues and

answer's. I'm much obliged to Lura for the answer to her puzzle, did not know what it was when I put it in. Hope you are all right now.

Answers to Puzzles

Jacob's first wife—Leah.
 Jacob's father—Isaac.

3. Disciple who denied Jesus-

4. He was sometimes called -

Who sold his birthright-Esau. 6. Bible word for you—Ye. This spells LIPSEY.

Joseph's father—Jacob. Jacob's twin brother—Esau. Whose strength was in his hair Samson. 4. The man whose wife David

loved-Uriah. 5. The child who heard God's voice

Samuel.

This spells JESUS.

PRIZES AND SCHOLARSHIPS AWARDED 1934, HILLMAN COLLEGE

Scholarships in the following order to the three Baptist Colleges in Mississippi and to other colleges out of the state were won by Misses Ashley, Armes, Gunter, McMahan, Lovelace, Gaston and Salter.

Slater scholarships in voice were won by Misses Collier and McMahan. The Brough Prize to the Senior

who had meant most to the various phases of the college was awarded to Miss Rowena Gunter, who had previously been elected as "Miss Hillman" by the students.

The Field Prize to the Freshman making the greatest improvement during the session in technical English was won by Miss Alice Tycer, Kentwood, La.

Mrs. Frank Slater has been added to the music faculty of Hillman for next session. All three of the music teachers have studied extensively in America and Europe.

BR-FORK UNION COMMENCEMENT

-0-Dr. J. J. Wicker, President of Fork Union Military Academy, Fork Union, Virginia, reports the best session with the largest attendance in the history of the Academy. The graduating class numbered nearly fifty, coming from twenty-five different states and some from foreign countries. Last session there were forty applicants above the normal capacity of this fine school and already the enrollment is three times as large as the corresponding period a year ago. New quarters are being erected so that many more students can be accommodated next session. Dr. Wicker is determined to

Bald No Longer

Mr. A. S. R. of New York City writes:
"I had 3 bald spots the size of a halfdollar. I used Japanese Oil for 3 months
and now my bald spots are entirely covered with hair."

JAPANESE OIL, the antiseptic counter-irri-

tant, is used by thousands for baldness, falling hair, loose dandruff and scalp itch. Price 60c. Economy size \$1. All druggists. Write Dept. 37, National Remedy Co., 56 W. 45th St., N. Y.

make Fork Union Military Academy one of the most outstanding Christian schools in the country. Rat rules, dancing and other hindrances to the highest Christian standards were banished three years ago, and in the four depressing years this fine Academy, owned by the Baptist of Virginia, has more than doubled its attendance.

Dr. Wicker will be glad to send a catalogue to any parents who are interested. BR-

SEVEN YEARS AT AVERETT -0-

Dr. J. W. Cammack has completed seven years as President of Averett College, Danville, Virginia. At the annual meeting of the trustees he was granted a leave of absence until January 1, 1934, in order to pursue further studies at the University of Richmond, and the University of Virginia. During the past seven years Averett College has made the following advances: A new fireproof Science Building has been completed and equipment for Chemistry, Biology, and Domestic Science; a president's home has been erected on the campus; the endowment of the college has been more than doubled; a new athletic field completed and other campus improvements made to the extent of \$5,000.00; the college has become accredited by every standardizing agency in this country; the number of students in the regular college department has been doubled; the graduates in the college department have increased five-fold, and there have been no vacant rooms in the dormitory in five years. All improvements have been paid for in

-BR-"What are the twins called?" "Henrietta."

full and Averett is free of debt.

"Not both the same name."

"Certainly not. One Henry and the other Etta."-Ex.

BR-A little girl was asked what kind of ice cream she would like to have. After hesitating a few minutes, she replied, I think vanilla would look best on my dress."

Doctor Told This Lady How To Safely Reduce FAT

Mrs. Helen Greene writes: physician advised my mother to take Kruschen Salts for overweight so I immediately started taking it myself. I weighed 192 and after taking 3 bottles I now weigh 165 and never felt so well. It's a tonic as well as reducer."

Reduce safely and sensibly by taking a half teaspoonful of Kruschen in hot water every morningyou'll be overjoyed with your improved health and slender, stylish figure. One bottle lasts 4 weeks. You can get Kruschen Salts at any drug store in the world.

"What Saith The Scripture" Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver. C. S. Wales, Blue Mountain, Miss.

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B. Y. P. U. Department

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"We Study That We May Serve" AUBER J. WILDS, General Secretary Oxford, Miss.



Davis Memorial Church, Jackson, will be the host to the District B. Y. P. U. Convention next Tuesday and Wednesday. The convention opens promptly at three o'clock on the afternoon of Tuesday the 19th and closes at four on the afternoon of Wednesday the 20th. Everything is in readiness and a great crowd of enthusiastic young people from Leake, Scott, Smith, Simpson, Copiah, Rankin, Hinds, Warren, Madison, Yazoo and Holmes Counties are expected to attend. This is the second time in the fourteen years these conventions have been held that this church has entertained the convention and it is the third time it has been held in the city of Jackson. The second convention was held with Calvary Baptist Church, then Second Baptist Church, this was 13 years ago. Those attending this convention will have the privilege of visiting Baptist headquarters for Mississippi and the Baptist Home for Children, if they like, along with other interesting things in the Capitol City.



W. W. Grafton President Dist. 2

On to Clarksdale is the cry going up from the Baptist young people of District Two comprising Is-Leflore, Carroll, Montgomery, Grefor you and so on next Thursday there will be several hundred eager and happy Baptist young people with pastors, other leaders and adults driving toward this progressive Delta city. Last year when this convention met in Winona there were six or eight big school buses from various sections of the district in addition to the number of cars four hundred delegates. We are ex- lows - District Seven: President

pecting no less this year. From the arrival of the first delegate to the leaving of the last every minute will be one in inspiration and thrill, so come along and get your share of the blessing.

255 REGISTER IN NEY ALBANY MEETING

The convention for District Three opened on time at three o'clock Tuesday, June 5th, with a large attendance. Mr. W. F. Munday, the regular elected chorister for district four led the singing with Miss Ferrell, District Chorister, at the piano. The convention ran at high tide all the way through without a dull moment and the registrars reported that two hundred and fifty-five registered with a large number attending that did not register. The convention voted in favor of the new division of the state making twelve districts instead of six and two sets of officers were elected. For what will be District Five J. W. T. Siler of Chalyebeate was elected president with Turner Bigham of Pontotoc vice-president, Miss Mary Clayborne of Tupelo secretary, and Mrs. A. G. McCullar of New Albany, Junior and Intermediate Leader. New District Six will be served by Niles Puckett of Columbus as president, W. H. Murff of Calhoun City as vice-president, Miss Lucille Smith of Aberdeen as Secretary, and Mrs. J. M. White of West Point as Junior and Intermediate Leader. Calhoun City carried off the attendance honors with 5,940 miles to her credit. There were five contestants in the Senior Speaking Contest with Miss Eunice Gregory of Toxish church in Pontotoc County winning first place. The Sword Drill contest award went to Maybelle Coleman of New Albany and the Junior who won in the Memory Work Contest was Avo Rasberry of Calhoun City.

MERIDIAN WELCOMED 175 OUT OF TOWN GUESTS

The District B. Y. P. U: Convention at Meridian went over in a big way with 175 out of Meridian delegates attending on June 7-8. Miss saquena, Sharkey, Humphreys, Cook of Meridian gave the welcome Washington, Bolivar, Sunflower, address and the church friends of the convention proved the truthfulnada, Yalobusha, Tallahatchie, Coa- ness of her words when she spoke homa, Quitman, Panola, Tate, De- of Meridian's hospitality. The Watts Soto and Tunica Counties. The cry family brought in their different from Clarksdale Baptists and messages many interesting facts friends is COME ON we are ready about our work both in our own land and in Palestine. The conferences were good and the entire program contributed to the feeling of determination on the part of all present to a new zeal and stronger determination to do in a larger way the will and work of the Master. The convention voted in favor of the new division of the state making 12 instead of 6 districts. Officers electhat brought with the trains nearly ted for the new districts are as fol-

Granville Myrick, Kosciusko; Vice-President, C. C. Weaver, Noxapater; Secretary, Miss Bessie Josie, Starkville; Junior and Intermediate Leader, Mrs. W. E. Hardy of Shuqulak. For District 8: President, R. E. Mc-Pheeters, Meridian; Vice-President, J. E. McGraw, Decatur; Secretary, Miss Rasberry of Bay Springs; Junior and Intermediate Leader, Miss Lyda Lackey, Forest.

The Senior Speaking Contest was won by Brooks Allen of Goodwater church in Lauderdale County. The Sword Drill for Intermediates was won by Martha Ruth Phillips of Columbus, and the Junior Memory Work Contest was won by Joyce Williams of Kosciusko. The Attendance banner went to Columbus First with a total of 7,104 miles to their

It is interesting to note that the winner in both of these districts in the Senior speaking contest had as their subject "Alcohol the Enemy of the Best in Man."

-0-Since the Baptist Young People's Union is emphasizing during June the subject of race relations, the Interracial Commission of 703 Standard Building, Atlanta, has made up a package of interesting and helpful bulletins on this subject which they will be glad to send without charge to any B. Y. P. U. leader desiring material for use in the June programs.

The package contains ten or more pamphlets of four to sixteen pages each, among them being "The Bible and Race Relations," "Southern Opinion," Justice and Race Relations," "America's Tenth Man," "Judge Lynch," "America's Obligation," "The Church Woman Answers," "The Association of Southern Women," "Popular Fallacies," "A Realistic Approach to the Race Problem," and a number of selections of poetry.

B. Y. P. U. and W. M. U. leaders will find in these bulletins a wealth of information that will guarantee one or more interesting and vital programs. Any one responsible for such a program is invited to write the Commission for them.

-----BR-----HILLMAN COLLEGE

A prominent editor said, "Half the value of a college education comes from college friends and contacts." Where can a girl find more valuable friends than students of Hillman and Mississippi Colleges? Where can more ideal social life be found than in Clinton where the two colleges are mutually helpful? Where can greater religious opportunities be found than in this de nominational center which is the home of so many prominent Christian leaders? What contacts can be more valuable than friendships formed with the young preachers and others who will be our leaders of tomorrow in church and state?

The credits at Hillman are worth par, the contacts are worth more, and the cost is less than in most other colleges for women. Write for

M. P. L. BERRY, President, Clinton, Mississippi.

PICKENS AND COLLINS

-0-Recently I assisted with the singing with Bro. Paul D. Bragg in a six days meeting with his church at Pickens. The congregations were large and the spirit of the meeting was good. Bro. Bragg did some very fine preaching. This is the fifth meeting that I have assisted with the singing in this good church. I greatly enjoyed the fellowship with the Lord's saints here and the fine young soldier of the Cross, their pastor. We congratulate Bro. Bragg and his wife for the arrival of a fine eight pound boy in their home the last day of the meeting. Blessings on them.

The last week in May Bro. B. W. Walker of Hollandale, Miss., and I assisted in a week's meeting, Pastor J. W. Gray and his church at Collins. We had a real refreshing from the Lord here. Both morning and night the congregations were large and the interest fine. Bro. Walker is an uncompromising preacher of the Word. The Lord used him in a great way in bringing His truth home to our hearts. Bro. Gray is a good fellow-worker and he is much loved by the church and the people of Collins.

We started a three weeks meeting in Corinth. We had a great day yesterday. The indications are good for a real revival. Dr. J. B. Phillips of Chattanooga, Tenn., is the preacher. Pray for us.

Joe Canzoneri.

-----BR-----SUNDAY SCHOOL ATTENDANCE JUNE 10, 1934

0	
Jackson, First Church	860
Jackson, Calvary Church	922
Jackson, Grif. Church	565
Jackson, Davis Mem. Church	412
Jackson, Parkway Church	185
Meridian, First Church	714
Columbus, First Church	563
Hattiesburg, First Church	565
Gooden Lake Church	131
Laurel, First Church	467
Laurel, West Laurel Church	448
Laurel, 2nd Ave. Church	257
Laurel, Wausau Church	67
Brookhaven, First Church	538
Ocean Springs Baptist Church	

BYPU ATTENDANCE JUNE 10

-0-
Jackson, First Church102
Jackson, Griffith Mem. Church150
Jackson, Davis Mem. Church209
Jackson, Parkway Church 67
Columbus, First Church143
Brookhaven, First Church168
Skene Baptist Church 82
Ocean Springs Baptist Church 43

HEADACHES Yield Quicker

To This RELIABLE "Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK.—10c.—Adv.

REVIVAL IN THE TWENTIETH CENTURY

(Continued from page 11) praying after this sort will mean more than a thousand conferences of men wise only in the wisdom of this world. This God-forgetting age needs something that will make men: "Do justly, love mercy and walk humbly with thy God," and it can only be wrought out by a renewing of life worked in us by the Holy Ghost.

2. This revival can only come by the preaching of the full content of the New Testament message. No weak emasculated Christ who is not the eternal Son, the full manifestation of the Father can avail for such a task. The cross must have the place which the gospel message gives it: "Where His own self bore our sins in His own body on the tree." There must be a teaching about sin that knows all its hideous guilt, its moral deformity and its baneful and eternal fruitage of death. This gospel must focus in the atoning cross and extoll the triumph of the empty sepulchre that once held the body of our Lord and from which He came forth to live forever more. Any teaching or theology that omits these things is a hideous mockery. To think about a spiritual revival from any other source than the vital, complete message of the New Testament is a chimera as illusive and unreal as a madman's dream. If the so-called gospel of a merely human Christ, a cross that knows no sacrifice, a grave that still holds the bleaching bones of the man Jesus, this travesty of the Christian faith with a mutilated and unauthoriative Bible is all the hope for the future we are doomed to the blackness of despair. However to the virile message of the New Testament belongs the glory of renewing energy. The most efficient force this world has ever known is the truth of the undiluted gospel given to men in the full measure of its meaning and spirit. It has overcome empires, systems and organizations of evil that seemed impregnable. It was the weapon of the apostles and martyrs. the Reformers and leaders in every great kingdom task. To the wise of this world it is still foolishness, but to those which are saved it is the power of God." It will overcome the opposition which confronts us and conquer now as then; the armor of God is not worn out, neither has the sword of the Spirit lost the keenness of its double edge.

Yes, He can give us a revival in the twentieth century if we are willing to pay the price, not in gold nor silver, not in great temples nor ornate worship, but in humility that puts its face in the dust before God, in prayer like the Jabbok wrestle, the aching heart of Paul, and something at least of the self-surrender under the gray olives of Gethsemane. Pay it in such repentance as will bring honest confession to our lips, and such amendment of life as will cause, "Judgment to run down as " waters and righteousness as a mighty stream."

When these things take place, not all the myrmidons of the pit, nor

CAN WE HAVE A SPIRITUAL all the accumulations of evil that have cursed humanity down the ages can stay the answer of God, nor check the power of His convicting, renewing and sanctifying Spirit. God is not bankrupt, we have never fully drawn upon His mighty reserves. He has storehouses of grace, of divine enery that have never yet been opened. He is not taken by surprise in the ugly forms of sin and flagrant godlessness about us. He has made provision for every task unto the consummation of the age. All things are not ready, the armaments of God are fully equipped; every weapon with which to beat down the foes of righteousness is to be found in the arsenals of His power. It is not a time to wail in despair but to hear the shout of a king in the camp, and the sound of the going in the trees by the side of the river of water of life.

Yes He can give us a revival in this cynical, worldly-wise century that cries with taunting sneer, "Where is thy God?" A revival that will bring back the lost radiance of the church, one in which the prayers of penitent and confessing Christians shall be mingled with cries for mercy, and the songs of rejoicing converts. A time when tides of divine power shall sweep the lives of men, and they shall realize anew their sense of immortality and their accountability to God. When the concept of eternity which He has set in their hearts shall assert itself, and they shall realize themselves the heirs of the eternal ages; when sin shall become heinous and horrible, and men shall seek to flee its doom, and their heart and their flesh cry out for the mercy of the living God. In these days religion will come into its rightful place and become the greatest of human concerns. In the high tide of this revival mighty barriers shall be swept away. and resistless waves of heavenly power shall break in upon men and all shall feel the over-mastering presence and majesty of the living God.

Let us lift up our hearts and in the name of our God set up our banners, and learn in the glory of His fulfilled promises that neither the twentieth nor any other century is beyond the potency of His changeless gospel empowered by the Endurer who came at Pentecost, and will remain until the return of the

Revive Thy work O Lord in the midst of the passing years,

Thy people bow before Thee in penitence and tears.

The kings of earth have failed us, their wisdom and their pride,

Our golden treasure cankers, our fondest hopes have died. The wares that once consoled us,

the gains that seemed secure. And all the things that promised forever to endure.

Have lost their glow and luster, and left us cold and chill,

We turn to Thee with longing. Thy power abideth still.

The night of darkness threatens, men's plans confusion bring.

We stumble in the shadows, we weep but cannot sing.

Our hearts within us tremble, with fear our cheeks are pale.

goodness known of old, We seek again the refuge of which

the prophets told, Our fathers knew that shelter, and

proved Thy Word as true, We claim Thine ancient promise, old

yet forever new. Come Lord once more revive us, behold we've nought but tears,

Make known Thy boundless mercy amid the passing years.

SHE BROKE HER NECK By Louis J. Bristow, Supt. -0-

-----BR--

Ellen is seven years old and is an average American girl, full of life and activity. She is the daughter of a good Baptist family and is a regular attendant at the Sunday school and the G. A .- or, rather she was until several weeks ago when she fell out of a tree and broke her neck. She had been to see a movie in which she saw Tarzan and his girl friend climb trees and swing from limb to limb. It all looked so simple, and easy, and gay. But Ellen knows better now. She has lost all taste for swinging from limbs

Did she suffer? Well, only one who has broken her neck knows all it means. But she is happy now. Brought to the Southern Baptist Hospital, the little girl was given expert surgical attention, and an aluminum brace resting upon her shoulders and attached to her body was made and fitted to her, which supports her head. Of course, at first life wasn't much fun to Ellen, but as she became accustomed to

In Thine unchanging mercy, Thy the brace she brightened up considerably and now goes about the place all right. Of course, the daily newspapers heard of the little girl's accident and sent reporters, and photographers out to interview the unfortunate girl: and her picture, smiling and wearing her brace, appeared the next day on the front pages.

> Ellen will have to wear the brace for many months. But she will get well. In a grown person such an accident probably would have been fatal.

> Ellen is in the first grade at school and was to have taken part in school exercises. Indeed her mother had bought her a special orange-colored dress for the play the very day the accident occurred. She cannot take part in the school play now, but she can tell all about having a broken neck and can show off her shining new brace. What matters if she does have to turn her whole body when she looks around? She is alive, isn't she?

> Isn't it a fine thing to have part in helping to save the life of a little seven-year-old girl? And do you ever send anything to the Southern Baptist Hospital in New Orleans to help with such cases? "In as much as ye did it unto one of these least ye did it unto Me," said Jesus.

New Orleans.

"Are you a surgeon?" cried a young lady, rushing into a drug

"Naw," replied the youth behind the white counter. "I'm only the fizzician."-The Sentinel.

"Newness of Life"

SOCIOLISTICA RECREGICACIONE EN ROCE EN ROCE EN RECENERACIONES EN PROCESCO EN ROCE EN R

MISSISSIPPI COLLEGE

Illustrates the principle of the Newness of Life. Over a hundred years old; but everything New except the Spirit of the Institution. Every year a new stream of life comes in with the Freshman Class. Every four years the student body is entirely changed. And yet there is no break in its life and work.

"Old things have passed away." In thirty years every old building except the Chapel has gone. New and modern buildings have taken their places. The old campus is a new and beautiful world.

New blood comes into the faculty.

But the old traditions abide. Old loyalties endure. If there is any Fountain of Youth in the world, it is a Christian college. There is no continent where our alumni are not found. And they are helping to make a new world. There is no honorable occupation or calling which our men do not fill.

We are sending out More and More. We want the young men from your home, your church, your community. They can come.

Write to

D. M. NELSON, Ph.D., President MISSISSIPPI COLLEGE

: : : Mississippi Clinton,

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(Continued from page 10)

of our members came out and gave free labor. Skilled tradesmen who are members of the church, did most of the work gratis. Many friends and admirers of our work then offered to raise funds on the outside to help us install a locally built pipe organ, provided we thoroughly completed the repair work we had undertaken. Very willingly we carried on and by February, 1932, we completed the repairs and had the pipe organ installed. The organ, which is in part a gift of the citizens of Cristobal and Colon, cost about \$4,000. The whole of the work was done locally by a man who had never been away from home to study organ building. This makes the work more unique and valuable."

We turn now to the spiritual side of the work.

"Our regular services have kept up satisfactorily. The attendance has never waned. Even when the depression made it difficult for the people to obtain wearing apparel of the type they accustomed themselves to, they made it a point to attend the means of grace. The results of our special evangelistic campaigns have been gratifying: The numbers added to our membership by baptism and receivals have brought our present membership to a total of 414. We have a Sunday school of 500, a B. Y. P. U. of 120 and a W. M. S. of 218. The church is divided into 12 classes with a leader to each group. The spirit displayed by the general membership is very good, and it is only the poverty of the people that keep them from giving an adequate financial support to the work.

"We realize the need of expanding our work in the interest of
kingdom building and so we have
started an evening class in which a
little Spanish work is done. This we
hope will lead us to be of influence
in the Spanish-speaking section of
our community. But in this work we
need much help.

"Our branch church at Gatum follows closely. There we have a membership of 40, a Sunday school of 80 and a B. Y. P. U. of 90. At New Providence we have a feeble work. There are only 21 members there. The church building is in such need of repairs that we have stopped using it. The congregation has been instructed to pull it down. At present we hold services in the home of one of the members.

"Our work receives \$25 monthly from the Home Mission Board, for which we are deeply grateful."

Brother Blake was born and educated in the Island of Jamaica. He has a wife and one child. They reside in the mission house in Silver City, Canal Zone. The present economic conditions have made living very trying for them, but they hope help soon will be forthcoming under the guiding hand of providence.

A TRIP TO VIRGINIA J. G. Chastain

-0-

On March 30th the writer left Mississippi headed for Richmond, Virginia, to attend the annual Convention of the National Huguenot Society, of which he chances to be National Chaplain. Along the way he made many stops with dear friends and relatives. Chattanooga, Knoxville, Roanoke and Petersburg with their environments are rich with scenic beauty and historic interest. They are worthy of much more consideration than the average tourist and sight-seeing accords them.

I left the train at Roanoke, and was driven by dear friends to Richmond. We passed within plain view of the Peaks of Otter, and southeast of Lynchburg, we went within two miles of Jefferson's "Octagon Mansion," built and occupied by him before the Revolutionary War. At Appomattox, I was shown the bare, and yet unmarked spot where General Lee surrendered, the little house in which the official papers were drawn up and signed, having long ago perished. In Petersburg we saw quaint buildings that were erected before the Revolutionary War. They are venerable with age, but are substantial, and still doing

Richmond is one of the great and beautiful historic cities of our nation. It is noted for its celebrated buildings, new and old, its fine seums and statuary. Our Convention was received with marked courtesy and honor, the Governor of the State and the Mayor of the City making two of the addresses of welcome. The delegates of the Convention were given a complimentary drive through and around the city to see the many objects of interest. the traditional spot occupied by course of which he said: "Give me liberty or give me death!" The

It is worth a-trip from Mississippi to Virginia to see the mansions of Jefferson, Madison and Monroe, the three forming a triangle, and all nearly in sight of Chariottesville, 4 or 5 miles out. At great expense, they have recently been "restored," an effort being made to present them with all their appointments and furnishings as they were over a hundred years ago when occupied by the three presidents respectively. Each one is a veritable museum of miguity and wonderfully attractive.

In Charlottesville the writer's hostess detained him a day overtime, that he might accept the invitation of Pastor White to preach at the University Bap.is; Church on Wednesday night. Then a trip was made 80 miles west to Millboro Springs where six weeks have been delightfully spent with the daughter and her husband, the Rev. George D. Naylor, and their six happy children. Since his arrival, the visitor has preached nearly every Sunday, and usually twice a day. Last week he did most of the preaching in a protracted meeting in a small country church, resulting in a goodly number of conversions.

Miss Regina Chastain, for four years Director of Music at the Mary Lyon School, Swarthmore, Penna., has reached here, and we drive this week to Lexington, Miss., which has just come to be the residence and permanent P. O. address of the writer.

LOUISVILLE (MISS.) BAPTIST CHURCH

---BR-----

Recently we had our meeting, conducted by Dr. J. Norris Palmer, pastor of First Baptist Church, Baton Rouge, La. He gave us splendid service, and all of our people were greatly helped by his presence and by his spiritual messages.

Dr. Palmer is one of our very best preachers. He is eminently sane in his methods, scriptural in his preaching, humble and consecrated, reverent in his attitude to the Bible, calm and persuaive in manner, cultured and scholarly, and interested in the lost.

Large congregations attended from the first. One sermon was preached on "The Embattlements of the Home," which attracted so much attention that the public asked that it be preached the second time. This was done on Sunday afternoon to one of the largest audiences ever assembled in Louisville. The sermon made a protound impression.

The meeting continued only one week. There were fourteen for baptism and several by letter and statement. Singer Robert L. Cooper of Aberdeen, conducted the singing. He was ably assisted by Wirt Wilkins of Brooksville, and by our own local leaders in the person of Mrs. Warren Taylor, pianist, and Mrs. Geo. B. Webster, choir leader. There was fine choir singing of the old gospel songs, and much congregational singing.

Cordially yours, J. N. McMillin, Pastor.

SOMEBODY'S MOTHER By Louis J. Bristow, Supt.

—BR—

She is an old woman and has been sick for half-a-year. Friends cared for her at home, and friends brought her to the Southern Baptist Hospital. We were told her children are poor and cannot pay hospital bills and we were asked to admit her as a free patient. So she became a guest of Southern Baptists. But we have no means with which to pay the necessary cost of her care unless Baptists give it: and I am wondering if readers of this story will help this old woman? Suppose she were your mother and you had to ask charity for her. Small gifts will help in this good

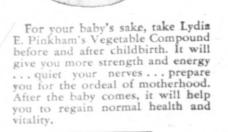
New Orleans.

Healthy Mothers Have Healthy Babies



Three Generations Benefited

"My mother took your Vegetable Compound most of her life, especially at the Change. When I got married I took it during pregnancy. It makes childbirth very easy. I have two lovely daughters. One is married now, and she takes your medicine, too."—Mrs. Marie Lubeck, 1024 Boston Road, Bronx, New York.



"After my first baby was born I was a nervous wreck. I started taking the Vegetable Compound and it helped me. Before my second child was born I took the medicine regularly and everything went fine from beginning to end. I had an easy time at the hospital and feel fine ever since. — Mrs. E. P. Severance, 29 Highland Ave., Derry, N. H.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND



The Medicine Mother and Grandmother Depended On

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ADMINISTRATION BUILDING

FEELING OF REMISS-NESS COMES OVER US

for not keeping you informed of the cost of attending Blue

GIRLS

---AN APOLOGY

IS DUE YOU---

Mountain College. We are attempting, therefore, to make amends by furnishing the information on this page. A girl who recognizes the value of a degree from Blue Mountain College should not fail to acquire one simply because of a misunderstanding as to cost.

MANY GIRLS, we are told, have not availed themselves of the superior cultural, leadership and scholastic advantages afforded by Blue Mountain College. Because of the unusually high quality of the institution they thought the cost of attending it would be correspondingly high. We find that some young women have gone elsewhere to college, actually paying as much or more than they would have paid for an education at Blue Mountain: others have gone elsewhere at a cost of only a few dollars less.

T HAS BEEN unnecessary for us to acquaint our people with the excellence of the work done at Blue Mountain. From many sources we are told that in communities where graduates of Blue Mountain College live one finds translated into life and living the fruits of the leadership training emphasized at the College. One finds these women gracefully assuming places of leadership in the church, civic, educational and cultural circles of their communities.

THE QUALITY of Blue Mountain's scholarship is attested not merely by the College's full membership in the Southern Association of Colleges, but by educational surveys, college heads, school principals, boards of education, state universities, and numerous graduate schools.

ERVADING ALL activities is an atmosphere of Christian culture which, blended with leadership training, scholarship and wholesome recreation, creates the well-rounded personality which graces the church, the home and the community.

Blue Mountain College graduates are in demand. From 1929 through 1933 more than 91 per cent. of our graduates have

Blue Mountain College

ENDOWED SENIOR COLLEGE FOR WOMEN

Thoroughly accredited by full membership in the Southern Association of Colleges.

One of the newest and most modern plants in the mid-south.

> Exceptional departments of Music, Fine Art, and Speech Arts.

Home Economics and Secretarial course may be accredited toward the Bachelor of Arts degree

Healthful-highest altitude in Mississippi. Leadership - Culture - Scholarship

> RECREATIONAL DIVERSIONS Golf - Tennis - Aquatics Intra-mural Athletics

(For nine school months)

Cooperative Dormitory

Tuition, room and board, laundry \$264.50 and college fees Student activity fee 10.00 \$274.50 Total for entire session.

Whitfield Dormitory

Add \$105 to above total

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